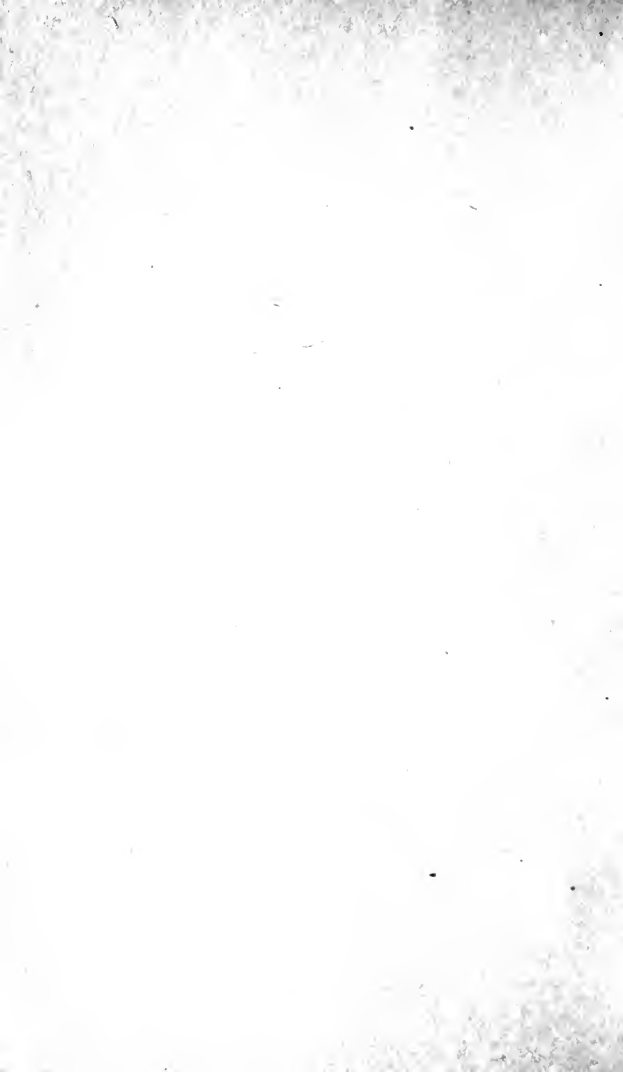
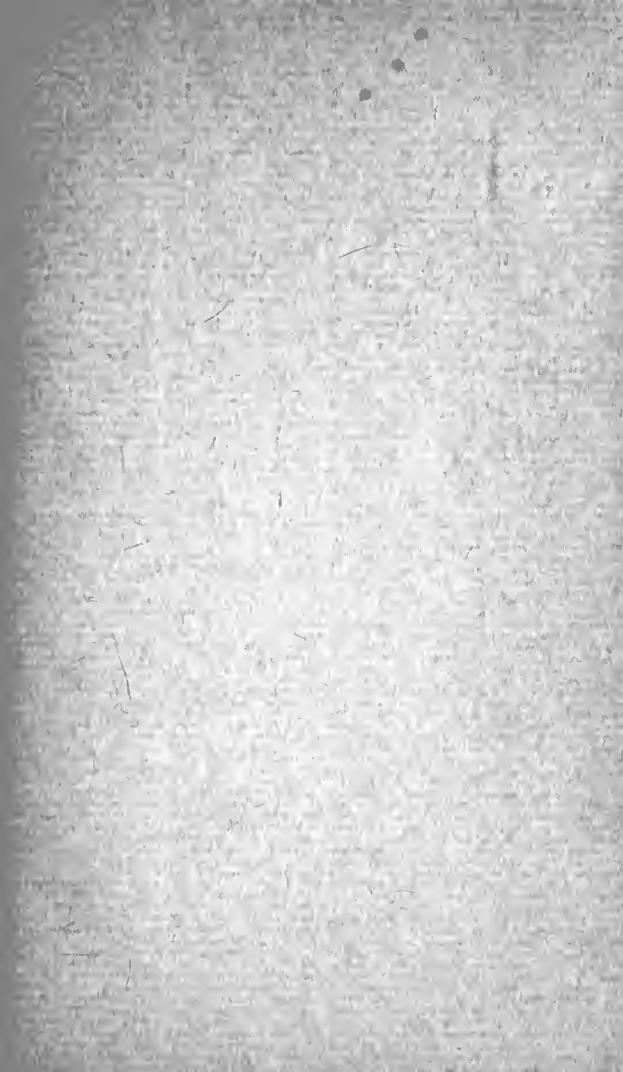


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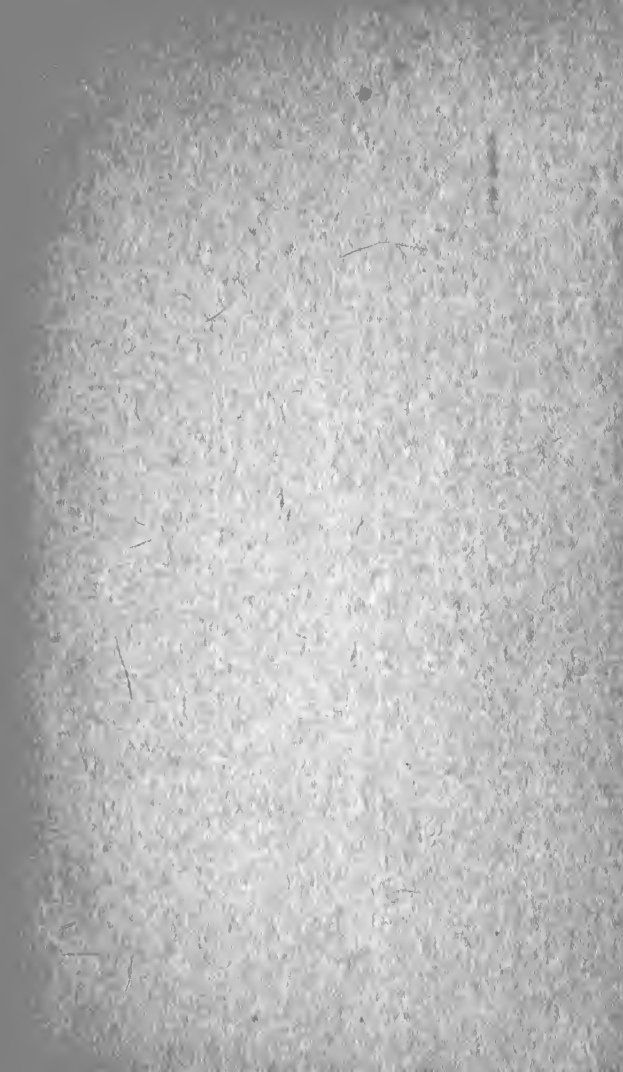
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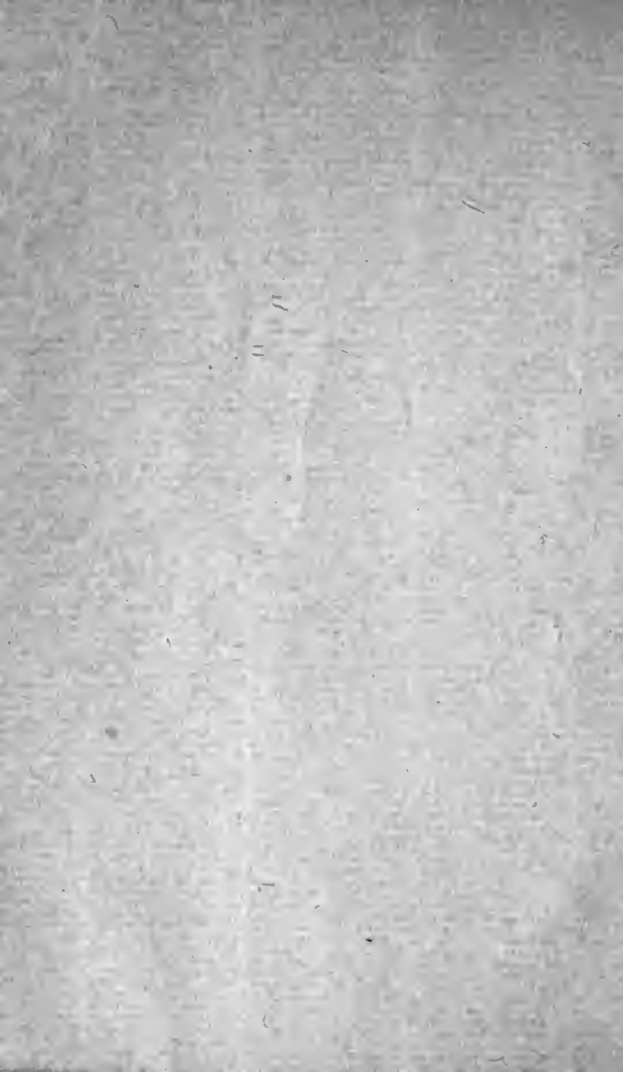
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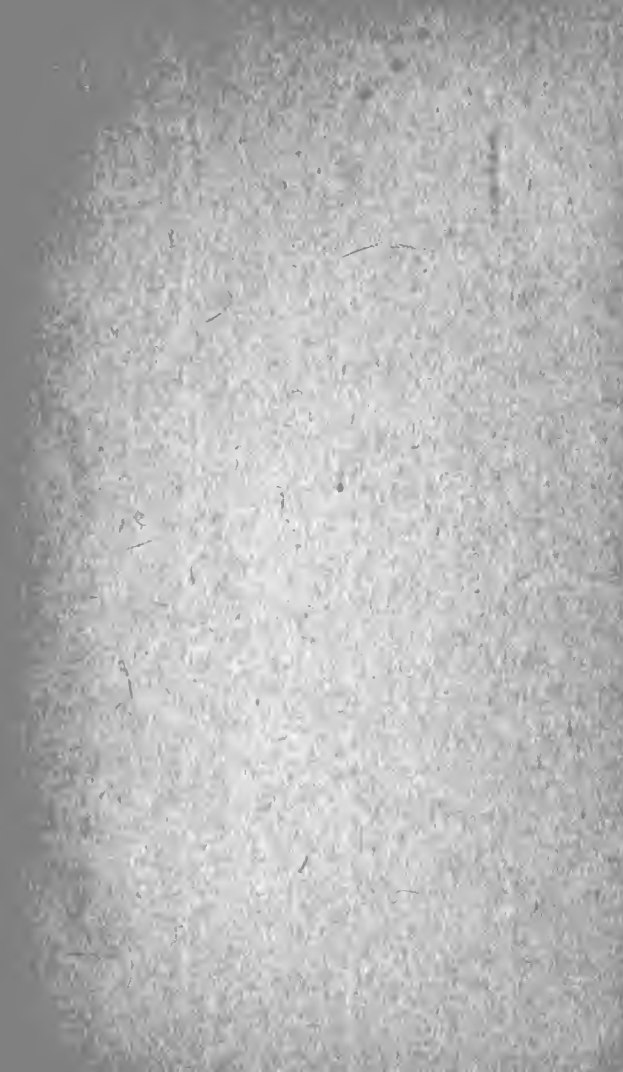


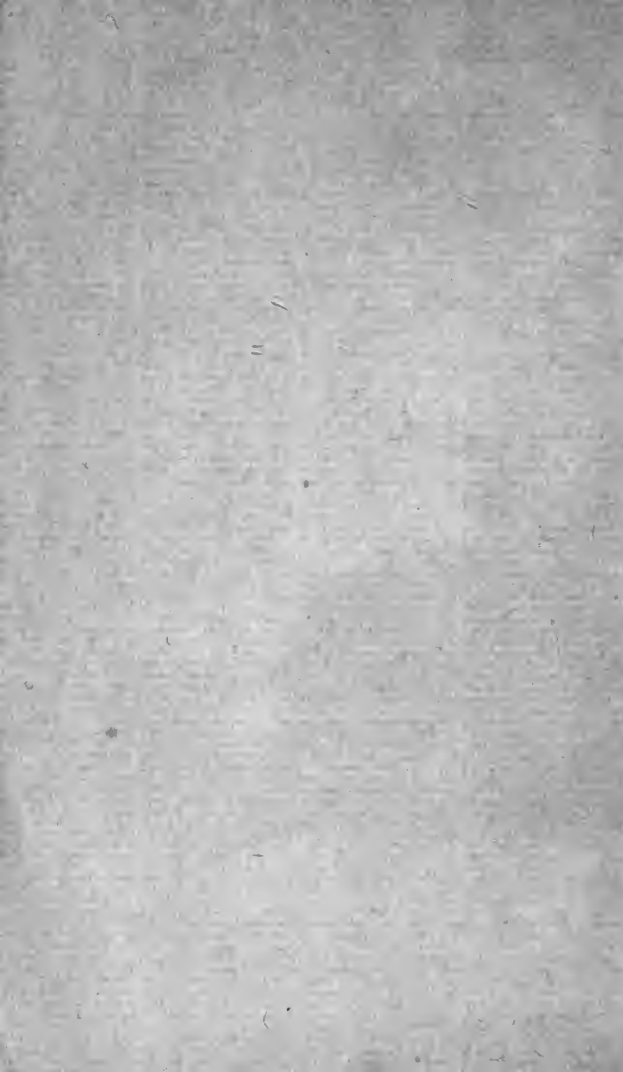
















Vera et viva Effigies Johannis Heydon
 Equitis Philonou. Nat: 1629: Die. 24 Sept: 16
 P. M. Gaudet patientia duris. T. Grosse Sculptit

The H A R M O N Y

of the *WORLD*, being a Discourse of God,
Heaven, Angels, Stars, Planets, Earth;
the miraculous Descentions and Ascentions
of spirits, with the Nature and Harmo-
ny of mans Body; the Art of prepa-
ring *Rosie Crucian Medicines* to Cure all Disea-
ses. Their Rules to raise bodies decayed,
which are verified by a Practical Exa-
mination of Principles in the
great World.

*Whereunto is added, the state of the New Jeru-
salem, grounded upon the knowledge of Nature,
Light of Reason, Phylosophy and Divinity.*

All fitted to the Understanding, Use and Profit of
Wisdomes Children, and communicated to the sons of Art.

*By John Heydon, Gent. ΦιλοσομϚ, a servant
of God, and Secretary of Nature.*

And I saw another mighty Angell come down from Heaven,
cloathed with a Cloud, and a Rainbow was upon his head,
and his face was as it were the Sun, and his feet as Pillers
of Fire: And I heard a great voice out of Heaven, saying:
behold, the Tabernacle of God is with men, and he will dwell
with them, and they shall be his people, and God himself
shall be with them, and be their God, Rev. 10. 1. & 21. 3.

L O N D O N,

Printed for Robert Horn, and are to be sold at
his shop at the Sign of the *Turks-head* in *Cornhill* near
the *Royal Exchange*. 1662.



TO THE

Most Honourable, Most Loyall, Magnanimous and High Borne Prince

James Boteler,

*Duke of Ormond, and Lord Lieutenant
of his Majesties Kingdome of Ireland.*

Externall, Internall and Eternall Happinesse be Wisbed.

My Lord,



An had at the
first, and so have
all souls before
their entrance in.

to the body, an explicite
* 3 methodical

methodicall knowledge ,
but they are no sooner
vessel'd, but that liberty
is lost, and nothing re-
mains but a vast confused
notion of the creature;
thus had I only a Capacity
without power, and a will
to do that, which was farr
enough above me; in this
perplexity I studied se-
verall Arts; for my own
fullen fate hath forced me
to severall courses of life,
but I finde not one hither
to

to which ends not in Sur-
fets, or satiety, and all
the Fortunes of this life
are follyes: thus I rameld
over all those inventions
which the ignorance of
men call Sciences; but
these endeavours sorting
not to my purpose, I
Studied then the Semi-
nall forms of things; The
Soul of Man, the diffe-
rence betwixt the Soul
of an Angell and an hu-
mane Soul, the Nature

of God, the Order of Spirits; how they give splendor to the Stars and Planets, how Sensation, Imagination, Reason and Memory are made, and how the bodies of Ghosts have as much of solid corporeall substance in them as the bodies of men, what kinde of punishments the Aerial Officers inflict upon their Malefactours; and how the spirit of nature is present

sent every where, and snatcheth into consent the imagination of the mother, which forcibly re-
teyns the note, and will be sure to seale it on the body of the Infant, for what rude inchoation the soul of the World has begun in the matter of the Fætus, this signature is comprehended in the whole designe, and afterwards compleated by the presence and operation of
the

The Epistle

the particular soul of the Infant. After I knew what the soul was before it came into the body : I found presently what it was in the flesh ; then all I desired was but to keep my body in health, and this being obteyned: I went yet further , *To see what would become of the Genii, when the firing of the World has done due execution upon that unfortunate crue, and tedious*
and

Dedictory.

and direfull torture has wearied their afflicted Ghosts that are earthly, into an utter recessse from all matter, and thereby into a profound sleep or death; that after a long series of years, when not only the fury of the fire is utterly slaked, but that vast Atmosphere of Smoke & Vapours, which was sent up during the time of the Earths conflagration, has returned back in Copious Showers
of

of Raine which will again
 make Seas and Rivers, will
 bind and consolidate the
 ground; and falling excee-
 ding plentifully all over,
 make the soyle pleasant and
 fruitfull and the Aire coole
 and wholsome, that Na-
 ture recovering thus to her
 advantage, and becomming
 youthfull again, and full of
 genital Salt & moisture, the
 souls of all living creatures
 belonging to these lower
 Regions of the Earth and
 Aire

Dedicatory.

*Aire, will awaken orderly
in their proper places, the
Seas and Rivers will be a-
gain replenished with fish;
the Earth will send forth all
manner of fowles, foure foo-
ted beasts, creeping things;
& the Souls of men also
shall then catch life from
the more pure and Balsa-
mick parts of the Earth, and
be cloathed again in terre-
striall bodies; and lastly the
Aeriall Genii, that Ele-
ment becoming again whol-
some*

The Epistle

some and vitall, shall in due order and time, awaken and revive in the cool rorid Aire, which expergefaction into life is accompanied say they, with propensions answerable to those resolutions they made with themselves in those fiery torments, & with which they fell into their long sleep, this is the primitive truth of the Creation, the Antient, real Phylofophy of the Hebrews and Egyptians, But new Philo-
fophy

Dedictory.

fophy to our common
Scribers, and I propose it
not for your instruction,
Nature hath already in-
riched you with Learning,
judgment and Candor,
and I would make you my
Patron not my Pupill; if
therefore amongst your
serious and more deare re-
tirements, you can allow
this Edilis but some few
Minutes, and think them
not lost, you will per-
fect

The Epistle, &c.

fect my Ambition, that
is to present my self,

November, 12th.

1661.

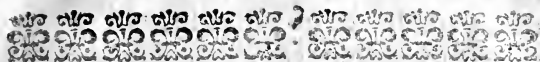
My Lord

Your Honours most

humble Servant,

John Heydon.

The



The Preface.

IN Mr. Slades Orchard at *Sidmouth* in *Devon*, about the dawning or day-break, being tyred with a tedious solitude, and those pensive thoughts which attend it, after much losse and more labour, I suddenly fell asleep; Here then *day* was no sooner born then strangled: I was reduced to a *night* of more deep Tincture than that which I had formerly spent: My *fancy* placed me in a *Region* of inexpressable obscurity, and as I thought more than Natural, but without any terrours; I was in a firm even temper, and though without encouragements, not onely resolute, but well pleased: I moved every way for discoveries, but was still entertained with darknesse and silence; and I thought my self trans-

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lated.

The Preface.

lated to the *land of Dessolation*. Being thus troubled to no purpose, and wearied with long endeavours, I resolv'd to rest my self; and seeing I could finde nothing I expected, if any thing could finde me. I had not long continued in this humour; but I could here the whispers of a soft winde, that travell'd towards me; and suddenly it was in the leaves of the Trees, so that I concluded my self upon the south-side *Hemill* upon *Hazle-hill* in *Warwick-shire*, among the shady walks of those woods, wherein often by the River side, & by the Chrystal fountain, having lost the sight of the rest of the world, and the world of me; I found out in that hidden solitude very excellent experiments in Medicines, admirable glorious tinctures, and Telesmes in the *Earth*, and the secrets of Nature, &c. with this breath came the *day-light*, and with it such a *bright flame*, that it seemed to exceed that of the *Sun*: After we had done our holy things at the twentieth
houre

The Preface.

houre of the tenth day of June 1648. there appeared to us, after their usuall manner; *Seven men cloathed in silk garments, with Cloaks after the English mode, with purple Stockins, and Crimson Velvet Coats, red and shining on their Breast: nor were they all thus clad, but onely two of them, who were the chief: On the ruddier and taller of these two, other two waited, but the lesse and paler had three attendants:* So that they made up seven in all; they were about forty years of Age, but lookt as if they had not reacht thirty; when they were asked who they were? They answered, that they were *Homines Aerii, Aerial men*, who are born and dye as we; but that their life is much longer then ours, as reaching to three hundred years, and they raise each other from death to life. Being asked concerning the Immortality of *Dæmons*? They answered; *Nihil quod cuique proprium esset superesse*; that they were of a nearer affinity with the *Divi* then we: but yet infinitely dif-

The Preface.

ferent from them : and that their happiness or misery, as much transcended ours, as ours does the bruit Beasts; that they knew all things, past, present, or to come, and what is hid, whether Monyes or Books; and that the lowest sort of them, were the *Genii* of the best and noblest men amongst the *Rosie Crucians*, as the basest men are the trainers up of the best sort of dogs; that the tenuity of their bodies was such, that they can neither do us good nor hurt; saving in what they may be able to doe by *spectres* and *terrers*, and impartent of knowledge, we asked what Religion was best amongst us? they answered the *Protestant*; and *Episcopacy* was the best *Form of Church Government*, and that they were both publick professors in an *Academy*, and that he of the lesser stature had three hundred *Disciples*, the other twenty: we asked further, why they would not reveale such treasures as they knew unto men? They answered, that
there

The Preface.

there was a speciall Law against it, upon a very greivous penalty.

These *Aireyall Inhabitants*, stayd at least ten hours disputing and arguing of sundry things, amongst which, one was *the Originall of the World*: The Taller denying that God made the World, *ab æterno*: The Lesser affirmed that he so created it every moment, that if he should desist but one moment it would perish, whereupon the other cited some things out of the disputations of R.C. *Electione fraternitatis caput*; in the *Rosicrucian Axiomata*, the second Book: which books, if this be acceptable, I shall shortly publish: and the *Rota*, *The Wise mans Crown*; The second Book of *Rosicrucian Physick*, and *The Temple of Wisdome*. The Book of *Geomancy*, *Astrology* and *Telesmes*; And named severall other Treatises, part whereof I know, part not, which were of the *Rosicrucians* Writings, and withall did openly professe himself of the Reverend Order.

The Preface.

As these went away from us, there came a most Heavenly Odorous Aire, like that of sweet Bryers, but not so full and ranke; in this admiration were we convey'd I know not how, into the Orchard again; where this Perfume being blown over, there succeeded a pleasant humming of Bees, amongst Flowers, Herbs and Leaves that were there, and this did somewhat discompose me, for I Judged it not suitable with the complexion of the place, which was now again darke and like midnight, then was I somewhat troubled, with these unexpected occurrences; When a new appearance diverted my apprehensions. Not farr off on my right hand, I could discover a white weake light, not so cleere as that of a candle, but misty and much resembling an Atmosphere, towards the centers it was of *Purple colour* like the *Elestan sun shine*, but in the Dilatation of the circumference Milky: And if we consider the joynt Tincture of
the

The Preface.

the parts, it was a *painted Vesper*, a figure of that splendour which the old *Romans* called *Sol mortilorum*; whilest I admired this strange scæne, there appeared in the middle of the *purple colours*, a sudden commotion, and out of their *very centre* did sprout a *certain flowery light*, as it were the *flame* of a *Taper*, very *bright* it was, sparkling and twinkling like the day-Star; the beams of this new Planet issuing forth in smal skeins and rivilets, lookt like threds of silver, which being reflected against the *Trees*, discovered a curious green Umbrage; and I found myself in that Mathematical Grove of conspiring Apple Trees, &c. set by Master *William Slade*; Under this shade and skreen, did lodge a number of *Nitin-gales*, *Thrushes*, and *Owfs* or *Black-birds*, which first I discovered by their whitish breasts; These peeping through their leavy Cabinets, rejoyced at this strange light, and having first plum'd themselves, stirr'd the still aire with their
Musick

The Preface.

Musick; these (with many other little birds that streined their pretty throats) which I thought was very pretty, for the silence of the night, suiting with the solitude of the place, made me judge it heavenly: The ground both neer and far off, presented a pleasing kinde of Checquer; for this new Star meeting with some drops of dew, made a multitude of bright refractions, as if the earth had been paved with Diamonds. These rare and various accidents kept my Soule busied, but to interrupt my thoughts, as if it had been unlawfull to examine what I had seen; another more admirable Object interposed, I could see between me and the light, a most exquisite *Divine Beauty*, black and lovely, her frame neither long nor short, but a mean decent stature; *Attired she was* (according to the most *Curious mode of the Country, at Sydmouth in the County of Devone near Exeter,*) In a habit best pleased her own nature, for she valued
not

The Preface.

not Vanity; her *Eyes* were quick, fresh and *Celestiall*, but had something of a Start, as if she had been puzzled with a suddain occurrence, her Countenance was Amiable; from her black vaile, did her features break forth, like Sun Beams in a mist, her haire ran dishevelled to her breasts, and returned to her cheeks in curls, and that hayre behind was rowled to a curious Globe, with a smal short spire Flowered with *Purple* and *Skie* coloured *Knotts*, her *Rings* were pure entyre *Embralds*, for she valued no *Mettals*, and her *Pendants* of burning *Carbuncles*; To be short, her whole habit was *Youthfull* and *Flowry*, of *Skie* Coleured *Silk*, thin and loose, *Fancied with Violet, Silver, White, Blem, Green and Scarlet Ribbands*; which lookt very fine and pleasant in a Golden Morning, and smelt like the East and was throughly aired with rich *Arabian Diapafms*. But whilst I admired her perfections, and prepared to make my addressees, *she prevents me with a volunt-*

ry

The Preface.

ry approach. Here indeed I expected some discourse from her, but she looking very seriously and silently in my face takes me by the hand, and I thought it not amiss to walk with so sweet a Lady, when she so fairely invited me; now the Light which I had formerly admired, proved to be her *Attendant*: for it moved like an usher before her. This service added much to her Glory, and it was my only care to observe her, who though she wandered not; Yet verily she followed no known path. Her walke was Green, being Furred with a fine small Grasse, which felt like Plush, for it was very soft; and purled all the way with *Daisies, Primroses, Violets, Honey-suckles*, and sweet flowers; when we came out of this our *Arborel* or *Courtly Orchard* of *Apple Trees*; I could perceive a strange clearnesse in the *Aire*, not like that of *Day*; neither can I affirm it was *night*; the Stars indeed perched over us, and stood glimmering, as it were on the tops
of

The Preace.

of high hills; for we were in a most deep bottome, betwixt *Corle* and *Bulver-ton*, and the *earth* over lookt us; so we walked over a little *Rivolet*, through my *Fathers first, second and third Courts*, and passed the last gate, that directs to a *bridge*, which we went over; and we had not gone very far, when I had a great desire to hear my *Mistresse* speak, (for so I judged her now) that if possible, I might receive some information from her: how to bring this about, I did not well know; For she seem'd very coy, rough and averse from discourse, but having resolv'd with my self to disturb her. I asked if she would favour me with her Name? To which she replyed very familiarly, as if she had known me long before, My true and faithfull Servant (said she) my Name is *Beata*; you do here behold, *The Harmony of the World, Man, the Soul, Nature and Religion*, and had it been your fortune barely to know the secrets of *Nature, Reason and Philoso-*
phy,

The Preface.

phy, with all the sweet circumstances of them, which few upon Earth understand, I would not have been your *Mistris*: and now my dearly beloved Servant J.H. publish this *Rosie Crucian* mystery, and add it to your former discourses, *viz. The Temple of Wisdome, The Rosie Crucian injallible Axiomata*: Your new Method Of *Rosie Crucian Physick* and Medicines, for long life, Health, Youth, *Wisdome* and Vertue, and to alter, change and amend the state of the body; And if the rude Readers be so wise they cannot understand you; leave the discovery to God, who when it is his blessed will, can instruct the better sort of them; I charge you upon pain of losing my Love, teach no man, what you have from me, unlesse you finde them of your own disposition, its truth the World looks for Dreams and Revelations, as the Train to their invisible Righteousnesse; but you shall deliver what I send to the Sons of Art (for so I call those whose Qualities are as yours) let
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The Preface.

them know by the *Rosie Crucian M* that there are but two *Elements*, *Earth* and *Water*, *Air* is the *Cæment* of two worlds and a *Medly* of *Extreams*. It is natures common place, her index, where you may finde all that ever she did or intends to do; This is the Worlds *Rendezvous*; in this are innumerable *Idea's* of Men, Beasts, Fish and Fowl, Trees, Herbs, and all creeping things, this is *Mare Rerum invisibilium*, for all the conceptions in *sinu superioris naturæ*, wrap themselves in this *Tiffany*, before they imbarke in the shell. It retayns the species of all things whatsoever, and is the immediate receptacle of spirits, after dissolution, whence they passe to the *Æthereal* Region, which is a most silent Fire. This Fire passeth through all things in the world, and it is natures Chariot, in this she rides; when she moves this moves, and when she stands this stands, like the Wheels in *Ezekiel*, whose Motion dependeth on that of the spirit, this is the
Mask

The Preface.

Mask and Screen of the Almighty, wheresoever he is; this *Train* of *Fire* attends him. Thus he appears to *Moses* in the *Bush*, but it was in *Fire*; the *Prophet* sees him break out at the *North*, but like a *Fire* catching it self; at *Horeb* he is attended with a *mighty strong wind* rending the *Rocks* in pieces, but after this comes the *Fire*, and with it a still small voice, *Esdras* also defines a *God*, whose service is conversant in *VVinde* and *Fire*; this face is the vestment of the *Divine Majesty*, his backparts which he shewed to *Moses*, but his naked royall *Essence* none can see and live; The *Glory* of his presence would swallow up the naturall man, and make him altogether spiritual, thus *Moses* his face after conference with him shines, and from his smal *Tincture* you may guess at you future estate in the regeneration, for to know nothing is life eternal, because all invisibles came out of the invisible

The Preface.

ble God, & this is *The way to blifs*; when you come to the *Chaos* you shall find it *blood red*, because the Central Sulphur presents it so; in your preparation it is white like *Quick-silver*, & transparent like the *Heavens*, & before the fall of man, there was a more plentiful and large Communion between *Heaven* and *Earth*, *God* and the *Elements*, than there is now in your days upon mans transgression; *Malcuth* was cut off from the *Han*, so that a breach was made between both worlds, and their Chancel of *Influences* discontinued. Now *Malcuth* is the invisible *Archetypal Moon*, by which your visible *Cælestial Moon* is governed, and impregnated, and *God* to punish the sin of *Adam*, withdrew himself from the creatures; so that they were not feasted with the same measure of influences as formerly. But the Angels became Ministers of the *Gospel*, and the *Law* was in their hands, till *Christ* should take it into his own, and *Raziel* the *Angel* was presently dispatched to communicate

The Preface.

nicate the intelligence to *Adam* & to acquaint him with the *Harmony of the Gods*, & their *Divine Idea's*, *Angels* & their *Genii*, *Spheres* and their *Spirits*, *Stars*, *Planets* and their *Souls* or naturall *Ideas*, *Men* and their *Guardians*, and how by the influence of the *Starrs* these visible creaturs receive *Vertue*, *Life*, *Knowledg*, *Sense* and *Motion*; and God when the matter was prepared by love, for light, gives out his *fait Lux*, which was no *Creation* as most think, but an *Emanation* of the *World* in whom was *life*, and that life is the light of men, this is that light *Saint John* speaks of, *that it shines in the darknesse, and the darknesse comprehended it not*. No sooner had this *Divine Light* pierced the bosome of the matter, but the *Idea* of the whole material world appeared in those primitive waters like an image in a *Glasse*: By this *Idea* it was that the *Holy Ghost* framed and modled the universall structure, This *R. C.* mystery of the *Idea* is excellently manifested

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The Preface.

ted in the Magicall Analysis of bodies : For he that knows how to immitate the protochimistry of the Spirit , by separation of the principles , wherein the life is imprisoned , may see the impresse of it experimentally in the outward naturall vestiments: when the Unity of the Trinity had applyed themselves to the matter, there was extracted from the bosome of it a *thin spirituall celestial substance* wch receiving a tincture of heat & light proceeding from the divine Treasuries, became a pure sincere innoxious fire, of this the *Bodies of Angels Consist*, as also the *Empyreall Heaven*, where intellectuall essences have their residence: this extract being thus settled above, and separated from the Masse, retaynd in it a vast portion of light, and made the first day without a *Sun*, but the splendour of the word expelling the darkness downwards, it became more settled, and compact towards the centre, and made a horrible

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rrible

The Preface.

rible thick night; and thus *God* was between the *light* and *darknesse*, for the spirit remained still on the face of the inferiour portion, to extract more from it: in the second separation was reduced *Aier Agilis*, a spirit not so refined as the former, but vitall; and in the next degree to it, this was extracted in such abundance, that it filled all the space from the *Mafs* to the *Empyreall heaven*, under which it was condensed to a water, but of a different constitution from the *Elemental*; and this is the body of the *inter-stellar skie*, the inferiour portion of this second extract from the *moon* to the *earth* remained *Aire*, still partly to divide the *inferiour* and *superiour Waters*; but chiefly for the respiration and nourishment of the creatures, and this is that which is properly called the *Firmament*; And on the second day *God Created the Spirit of the Firmament*, and in the outward *Geometrical Composition* it answers to *Natura media*, for it is spread through all things, hinders vacuity and keeps all the
the

The Preface.

the parts of nature in a firme invisible union; Nothing now remains but the two inferiour principles, *Earth* and *Water*; the *Earth* was an impure sulphurous substance, or *Caput mortuum*, of the Creation the *Water* also was phlegmatick, cold and raw, not so vitall as the former extractions, but the *Divine Spirit* to make his work perfect moving also upon these, imparted to them life and heat, and made them fit for future productions; the earth was so over cast, and mantled with the water, that no part thereof was to be seen, but the spirit orders a retreat, that it may be exposed to the *Cælestiall influences*, the light as yet was not confined, but retayning his vast flux and primitive liberty, equally posselt the whole creature. On the fourth day it was collected to a *Sun*, and taught to know his Fountaine; the darknesse whence proceed the corruptions, and consequently the death of the creature, was imprisoned in the *Centre*, but breaks out still when the day gives it leave : and you
b 2 must

The Preface.

must know every *Element* is threefold, for example, there is a threefold earth: First, there is *Terra Elementaris*: then there is *Terra Caelestis*, and lastly *Terra Spiritualis*, the influences of the spiritual earth by mediation of the Celestial, are united to the terrestrial, & are the cause of life, &c. These three are the fundamentalls of art and nature, the first answers to *God the Father*, being the natural foundation of the creature: the second principle is the infallible Magnet, the Mystery of Union, by this all things may be attracted whether Phisicall or metaphisical, be the distance never so great, this is *Jacobs Ladder* without this, there is no ascent, or descent either influenti-
all or personall, this answers to *God the Son*, for it is that which mediates between extreams, and makes *inferiours* and *superiours* communicate: the third Principle is not *ex quo*, but *per quod omnia*, this can do all in all, and the faculties thereof, I may not tell you; it answers

The Preface.

swers to the *Holy Ghost*, and amongst naturalls it is the only Agent and Artificer, &c. and by these you may performe miraculous things; for there is not a compound in all nature, but hath in it a little *Sun* and a little *Moon*, and what offices soever the two great Luminaries perform for the conservation of the great world in generall, these two little Luminaries performe the like for the conservation of their Microcosme in particular; the *Sun* and *Moon* are two principles, the one *active*, the other *passive*, this masculine that feminine, they have Spirits and Angels attending them as all bodies have, and the Starrs likewise have spirits that carry influence to one another and to the Earth, &c.

And as the great world consists of three parts, the Elementall, the Cælestiall and the Spirituall, above all which God himself is seated in that infinite inaccessible light, which streams from his own nature, even so Man hath in him his *Earthly Ele-*

The Preface.

mentall parts, together with the *Celestiall and Angelicall natures*; in the Centre of all which moves, and shines the *Divine Spirit*, the Sensuall, Cælestial, Ætherial part of man, is that whereby we do move, see, feel, tast and smell, and have a Commerce with all materiall objects whatsoever, it is the same in us as in Beasts, and it is derived from Heaven, where it is predominant to all the inferior Earthly creatures, it is *Anima Mundi*, vulgarly called by *Astrologers*, *Anima Media*, because the influences of the Divine Nature are conveyed through it to the more materiall parts of the creature, with which of themselves they have no proportion; by means of this *anima media*, or the ætheriall Nature, man is made subject to the *influence of Stars*, and is disposed of, partly by the *Cælestiall Harmony*; for this middle spirit is of a fruitfull insinuating nature, and carries such a strange desire to multiply it self, that the Cælestiall forme stirs up, and excites the

the

The Preface.

the Elementall; as is manifest in those Herbs which open at the rising, and shut towards the Sun set, which motion is caused by the Spirit being sensible of the approach and departure of the Sun, for indeed the flowers are as it were the spring of the spirit, where it breaks forth and streams, as it appears by the sweet smells that are most caelestiall, and comfortable there. Again this is more evident in the plantanimalls, as the vegetable Lamb, the Arbor *Casta*, and severall others; but this will not sink with any, but such as have seen this spirit separated from his elements, *where I leave it for this time*: Next, to this sensuall nature of man, is the Angelical, or Rationall spirit, this spirit adheres sometimes to the *mens* or superiour portion of the soul, & then it is filled with the Divine light; but most commonly it descends into the æthereal, inferior portion, which Saint Paul calls *Homo Animalis*, where it is altered by the *Celestiall influences*, and diversly

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versly distracted with the irregular *affections* and passions of the sensuall nature, above the rationall spirit is the *mens*, commonly called *spiraculum vitarum*; this is that spirit which God breathed into man, and by which man is united again to God; Hence there is in nature a certain spirit which applyes himself to the matter, and Actuates in every generation. That there is also a passive intrinsecall principle, where he is more immediately resident then in the rest, and by mediation of which, he communicates with the more grosse materiall parts, for there is in nature a certain chaine or subordinate propinquity of complexions between visibles and invisibles, and this is it by which the superiour, spirituall essences descend, and converse here below with the matter: do not mistake me Gentlemen, I speak not in this place of the Divine spirit, but I speak of a certain Art by which a particular spirit may be united to the universall, and nature by
consequence

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consequence may be strangely exalted and multiplied. Now then in every frame there are three leading principles, the first is this *Anima* aforelaid, the second is called *Spiritus mundi*, and this spirit is the medium *per quod anima infunditur & movet suum Corpus*: The third is a certain Oleus ætherial water: This is *Menstrum* and *Matrix Mundi*, for in it all things are framed and preserved, as soon as the passive spirit attracts the *Anima*, which is done when the first link in the chaine moves, then the ætheriall water in a moment attracts the passive spirit, for this is the first visible receptacle wherein the superiour natures are concentrated, and this passive spirit is a thin Aireal substance, the only immediate vestiment wherein the *Anima* wraps her self, when she descends and applies to generation; the radicall vitall liquor, is a pure cælestiall nature, answering in proportion and complexion to the superiour inter stellar waters, the Soul being
thus

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thus confined, by lawfull *Magick*, in this liquid Christall, the light which is in her streams through the water, and then it is *Lux manifesté visibilis ad oculum*, in which state it is first made subject to the Artist: here now lyes the mystery of the *R. C.* his most secret and miraculous pyramid, whose first Unity or Cone is-alwayes in *Horizonte Eternitatis*, but his Basis or quadrate is here below in *Horizonte Temporis*, the *Anima* consists of three portions of light, and one of the matter: the Passive spirit hath two parts of the matter and two of the light; wherefore it is called *Natura Media*, and *Sphæra equalitatis*, the Cælestial water hath but one portion of light to three of the matter. Now the chain of descent which concernes the spiritual parts, is grounded on a similitude or Symbol of Nature; and there being but three portions of light in the *Anima*, and two in the passive spirit, the inferiour attracts the superiour; then there being but one portion

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portion in the cælestiall nature, and two in the middle spirit; this solitary shining unity attracts the other *Binariours*, to fortifie and augment its self, as light joynes with light or flame with flame; and thus they hang in a vitall magneticall series. Againethe chain of ascent which concerns the matter is performed thus: The *Cælestial* nature differs not in substance from the *Aireal Spirit*, but only in degree and complexion, and the *Aireal Spirit* differs from the materiall part of the soul in constitution only, and not in nature: so that these three being but one substantially, may admit of a perfect Hypostaticall Union, and be carried by a certaine intellectuall light in *Horizontem Mundi Super supremi*, and so swallowed up of immortallity: thus have I shewed you what you desire, viz. *The Harmony of the World*, how the soul descends and ascends to the body, what the soul of the World is, and what the soul of the Earth, and how the *Primum mobile* sets all a going, you know
now

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now the universall spirit of nature, & his strange abstruce miraculous ascent & descent. I shall speak one word more of man & his state after death, and this will prove not a Preface only, but an introduction or a key to the following discourse, & the secrets of nature even frō God downward.

And now what I speak of the dissolution of man shall be very brief, because I will close up my discourse, as he doth his life with death, death is *recessus vite in Absconditum*: not the annihilation of any one principle, but a retreat of hidden natures to the same state they were in, before they were manifested, this is occasioned by the disproportion and inequality of the matter: for when the *Harmony* is broken by the excesse of any one Principle, the vital twist (without a timely reduction of the first vnity) disbands and unravells, In this recess the severall ingredients of man returne to those severall Elements, from whence they came at first, in their accesse to a compound

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compound: thus the earthly parts, as we see by experience, returne to the earth, the Cælestiall to a superiour Heavenly Lymbus, and the spirit to God that gave it: and the breathing of it into *Adam*, proves it proceeded from *God*; and therefore the spirit of *God*: Thus *Christ* breathed on his *Apostles*, and they received the *Holy Ghost*: In *Ezekiel*, The spirit comes from the foure windes, and breathes upon the slain, that they might live. Now this spirit was a spirit of life, the same with that breath of life, which was breathed into the first man, and he became a living soul; but without doubt, the breath or spirit of life is the spirit of *God*: Neither is this spirit in man alone, but in all the great world, though after another manner; For *God* breathes continually, and passeth through all things like an aire that refresheth; Hence it is that *God* in Scripture hath several names, now at the dissolution, the principles of man, part, as sometimes friends doe several wayes,

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wayes, *Earth to Earth*, and *Heaven to heaven*; but the part which is the *Astrall man* hovers sometimes about the *dormitories* of the Dead, and that because of the *Magnetisme* or sympathy, which is between him and the radical vitall moisture: In this *Idolnm* is the seat of imagination, and it retains after death an impresse of those Passions and Affections, to which it was subject in the Body: this makes him haunt these places, where the whole man hath been most conversant, and imitate the Actions and Gestures of this life: This Magnetisme is excellently confirmed by that *Apparition* in *South-wark*, so familiarly seen at *noon-day*, answering *questions*, &c. But this scœn exceeds not the Circuit of one year; for when the body begins fully to corrupt, the spirit returns to his original Element: I am now to speak of man as he is subject to a supernatural judgement; and to be short, my Sentinent is this. I conceive there are besides the *Emperial Heaven*,

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Heaven, two inferiour Mansions or Receptacles of Spirits. The one is that, which our Saviour calls σκότος ἐξόττερον, and this is it whence there is no Redemption: ὅθεν ὁπότε ἀκβαίνουσιν, *unde animæ nunquam egrediuntur*: The other I suppose, is answerable to the Elysian fields, some delicate, pleasant Region, the Suburbs of Heaven: Those seven mighty mountains, whereupon grow Roses and Gilly-flowers, &c. Many believe there is a successive gradual ascent of the Soul, according to the processe of expiation; and they make her inter-residence in the Moon; but let it be where it will, my opinion is, that this middlemost mansion is appointed for such souls, whose whole man hath not perfectly repented in this world: But notwithstanding, they are *de salvandorum numero*, and reserved in this place, to further Repentance in the spirit, for those offences they committed in the Flesh. I doe not here maintain that *Ignis fatuus* of Purgatory, or any
such

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such painted imaginary *Tophet*, but that which I speak of (if I am not much mistaken) I have a strong scripture, for it is that of Saint Peter, where he speaks of *Christ* being put to death in the flesh, but quickned by the spirit: By which also he went, and preached unto the spirits that were in Prison: which sometimes were disobedient, when once the long suffering of *God* waited in the dayes of *Noah*, while the Arke was a preparing, wherein few, that is, eight souls were saved by water. These spirits were the souls of those who perished in the Flood and were reserved in this place till *Christ* should come, and preach repentance to them; and it is not said that the spirit it self precisely preached unto them; but he who went thither by the spirit, namely *Christ*, in the Hypostaticall Union of His Soul and God-head, which Union was not before the Flood, when these dead did live: again, it is said that he preached unto spirits, not to men: to those

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those which were in prison, not to those which were *in vivis*, and this you may read at large in my *Idea of the Law, &c.* and the Apostle confirms it in another place, *Chap. 4. vers. 6.* *ἡ νεκροῖς ἐκηρύχθη*, the dead were preached to, not the living, and these spirits were sometimes disobedient, in the days of *Noah*, whence I gather they were disobedient at the time of preaching, and this is plain out of the subsequent Chapter, *For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit*: Now this Judgment in the Flesh was grounded on their disobedience in the days of *Noah*, for which also they were drowned, but Salvation according to *God* in the spirit proceeded from their repentance at the preaching of *Christ* which was after *death*; I do not conceive there shall be a Resurrection of every Species; but rather their Terrestrial parts together with the Element of

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water

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water, (for there shall be no more Sea) shall be united in one mixture with the Earth, and fixed to a pure Diaphanous substance, this is Saint *Johns Christall Gold*, a fundamentall of the new *Jerusalem* so called, not in the respect of colours but constitution, their spirits at last shall be reduced to their first *Lymbus*, a sphere of pure ætheriall fire like rich ætheriall *Tapestry* spread under the *Throne of God*: Neither do I impose this on the Reader, as if I sat in the infalible chaire, but I am confident the Text of it self will speak no other sense; as for the Doctrine it is no way hurtfull, but in my opinion as it detracts not from the mercy of God, so it adds much to the comfort of man; These were her instructions which were no sooner delivered, but she gave me a book curiously wrought and garnished with flourishing *Figures of Golden Hyeroglyphicks*, with Azure and Silver Letters, saying, I give you leave to be free to those you finde of your own nature, and to publish

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publish your works you have written, viz. *The Temple of Wisdome*, and your Treatise of Chymical Medicines, *Aurum Potabile*, *Ignis vitæ*, *Stella vitæ*, *Nutrix vitæ*, *Radix vitæ*, *Amicus vitæ*, *Vis vitæ*, *Adjutrix vitæ*, *Succus vitæ*, *Sanguis vitæ*, *Lac vitæ*, *Nutrix vitæ*, *Filius Solis Cælestis*, *Salus vitæ*, *Filia Luna Cælestis*, *Medulla vitæ* *Arabick Diapasmæ*, *Deliciæ vitæ*, *Anima Solis*, Approved by large experience to be effectually in supplying mans continuall waste and expence of spirit and preservatives against infection, melancholy and all decayes in nature, and I would have you let the poor sick people have your Oyle of Gold, Spirits of Hony, of Lemons, Oranges, Saffron, Cinamon, Cloves, Angelica, Clary, Bawme, Rosemary, Wormwood, Mace, Nutmegges, Mint, Pantarva, to cure them of their diseases for a sickly time is comming; cure all that comes to you. I know they will reward you evill for good, and hatred for your good will; but it is pittie that

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many thousands will dye for want of your Medicines, I know you are of a Noble nature, and faithfull to fals hearted men; you are free and gentle of spirit, but my dearly beloved J. H. you must not in your publick writings exceed my allowance, I am your love, and you must not let every man that Petitions you see my face for I am a Virgin and a Mother of Children, yet never was I lookt upon with adulterate eyes: And now I am going to the invisible Region let not that proverbe take place with you, out of sight, out of minde; remember me and be happy: Then she brought me to a clear large light, and then I returned her book, and here she shewed me those things I must not speak off: when we were past the Rock of the River on the East side of the house, she walked up the Hill from the deep vale of flowers and Primeroses to the face of the plain where her clew of Sun-beams, her light that went before her waited upon her, here

Beata

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Beata stopt in a mute ceremony, for I was to be left alone, she look't upon me in silent smiles mixt with a pretty kind of sadnesse, for we were unwilling to part, but her hour of translation was come, and taking her leave, she past before my eyes into the Æther of Nature, and this was my Mistris, it is Nature for I have no other, I leave fine Ladies to fine Ladds, and speak of my *Beata* or *Naturæ*; for so she is called, &c.

I *T was scarce day, when all alone
I saw Beata and her Throne
In flesh, Azure Damases she was drest,
And o're a Saphire Globe did rest;
This slipperie Sphere when I did see
Fortune, I thought it had been thee:
But when I saw she did present
A Majesty more Permanent,
I thought my cares not lost, if I
Should finish my discovery.*

*Sleepie she look'd to my first sight,
As if she had watched all the night
And underneath her hand was spread,
The White Supportor of her head:
But at my second studied View.
I could perceive a silent Dew*

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Steale down her Cheeks, least it should stain
Those Cheeks where onely smiles should raigne.
The tears stream'd down for hast, and all
In chaines of liquid pearle did fall
Faيرة sorrows, and more deare than joyes,
Which are but empty Ayres and Noyse:
Your drops present a richer prize,
For they are something like her Eyes.

Pretty white foole! why hast thou been
Sullid with Tears, and not with Sin
'Tis true: Thy teares, like polish't skies
Are the bright Rosials of thy Eyes,
But such strange Fates doe noe attend
As if thy woes would never end:
From Drops to sighes they turn, and then
Those sighs returne to drops agen,
But while the silver Torrent seeks
These flowers that watch it in thy cheeks,
The White and Red Beata wears
Turne to Rose-water all her tears

Have you bebold a Flame, that springs
From incense, when sweet curled, rings
Of smok attend her last weak fires
And she all in perfumes expires
So dy'd Beata; Here said she
Let not this Vial part from thee:
It holds my heart, though now 'tis spill'd,
And into waters all distill'd

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'Tis constant still : Trust not false smiles
Who smiles, and weeps not she beguiles
Nay trust not tears : false are the few
Those tears are many that are true ;
Trust me and take the better choice
Who hath my tears, can want no Joyes.

I shall now speak a word more concerning my self, & another concerning the *Common Artist*, and then I have done, it will be questioned perhaps what I am, & especially what my Religion is? Take this short Answer; *I am neither Papist nor Sectary, but a true resolute Protestant in the best sense of the Church of England; Geomancy, Astrology, Philosophy, Physick, the Law and Presbytery are all imperfect, and a meer mixture of fancies and inconsistent contrary principles, which no way agree with the Harmony and method of God and Nature.*

The huge Volumes (of Law, Anabaptism &c. Philosophy, Astrology, Chymistry, Physick and Geomancy, &c. like the Oxe roasted in Saint Bartholomew Faire do proclame
plenty

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plenty of Labour and invention, but afford little, that is wholesome, sound and good.

Some Learned Gentlemen have desired me to give the world a satisfactory Character of *William Lilly*, I know not what to say more then all men know, He was a *Labourer or Ditchers Son*, by education a *Taylor*; brought up by one *Paylen* in the *Strand*.

I come to prove it by Art.

William Lilly in his *Introductiōnal Nativiti Example*, gives the \odot being in 1. 44. II and under the first Circle 40. 74. 16. oblique Descention, which is conspicuously false, and I prove it thus,

Longit. \odot .	1. 44. II.
Latit. North.	5. 0.
Dist. Sept. sub terra	25. 29.
Ascentio Recta	58. 30
Ascentio Recta I. C.	42. 10.
Dist. à I. C.	16. 20.
Circle.	40.
Descentio Obliqua	82. 4.

Ergo

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Ergo, *Lilly* is distant from the truth herein, no less then eight whole degrees, and forty minites, which by consequence proves all his directions of the Moon to her Promittors, full nine years false, and upwards by *Naylods* measure of time.

In this *Vernall* figure, 1661. (where we thought he would have been more carefull after his being pardon'd, for his former to be abhorred Treasons and Villanyes by him committed under pretence of Astrology,) he hath committed an error of no lesse then forty six in time; and yet most impudently pretends to raise Judgments upon so deformed and false a foundation; and thence threatens the Grave Bishops and Churchmen; although Art it self speaks Eminently for them, as *Jupiter* in *Libra* upon the Cuspe of the 10th. in Reception of the Benigne Planet *Venus*, so likely and most aptly signifies.

Againe, in his figure of the Solar Eclipse
he

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he is mistaken full 27. of time, and how much that will differ in Longitude let the Learned Artist judg. Yet, this fellow be his figures true or false, takes upon him to doom Kingdoms and families ruine; these errors committed under pretence of Art, besides particular and personall injuries by him committed against, and reflected upon my person, I appeal to any unbyased person, whether I have not just cause to unmaske this Imposter.

Mr. *Lilly's* his Abilities are borrowed from Mr. *Nicholas Fisk*, *Culpeper* and others, who composed his Books for him, both present and to come, and being not congenerous with the matter and the various annexes of it; I will never therefore answer him by word or writing, because he is *Sterquilini filius*, a son of the Dung-hill, and not able to fill the stomach of the Learned Reader.

ΑγιΘ ὁ Θεός, ἀγιΘ ἰχθυΘ, ἀγιΘ ὁ ἀθάνατος
ἐλέησον ἡμᾶς.

M.C. a.A. □ ⊙ & h. per directionum.

The

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The Learned know he is an Impostor and no Scholler, the Astrologers know he is no Artist, and all other people know he is a *lying Sycophanticall Knave*, that hath gained out of simple people about 5*col. per annum* which he now enjoys; but I shall not tread upon a worme, it is enough that he lyes at my feet, Here you see how *Botchers* would turn *Astrologers*, *Porters* practice the *Law*; *Coblers* Preach, and *Stocking-weavers*, *Hatband-makers*, and *Smiths*, &c. pretend to be *Doctors of Phisick*: But I wish all ingenious men, not to confine their intellects to the narrow and cloudy Horizon of these mens dull braines, for they are as short of these sciences, as *Merlinus Anglicus*, and *Mother Shipton* are of *Steganography*, and the *Mathematicks*; and are no more in my Harmony of Heaven and Earth, then *Lucians Lachnopters* or *Hoppygypians*. *Procul hinc procul ite prophani*, let the asse passe.

Now

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Now will follow the Fæminine hearted fellows or scribling schoolmen brand me with their *Contra Principa*, and come with their Tophet; and a *Traditur Sathana*, I know I shall be hated of most for my paines, because the *Moon* comes to the *Opposition* of *Mars*, the worser sort of Lawyers they will hate me and endeavour to bring false witnesses against me: because I have in my *Idea of the Law*, corrected his Errors, and prescribed good president of *Government* and *Law*, because here the ascendent comes to the opposition of *Jupiter*; some Presbyters they will be angry also without cause, & will endeavour to imprison me, because I understand the policy of a Pulpit; the Physician he rages, because, the poor people are taught by me to cure themselves, here the *Sun* comes to the body of the *Afoon*, and now I shall be scandalized and scoffed at like *Pythagorus* in *Lucian*, *Quis emit Heydonum; quis super Hominem esse vult,*

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vult, quis scire universi Harmoniam, & reviviscere denuâ, these years are not troublesome only to me, but to all Europe and London will be &c. But because an affirmative of this nature cannot fall to the ground with a Christian, I will come to my Oath; I do therefore protest, before my glorious God, I have written it for the good health and help of all that stand in need, hoping this with my other Books will be serviceable, to all men, nor am I malicious, but zealous and affectionate to the truth of my creator, let some Lawyer, Divines, &c. take heed then, least whiles they contemn Misteries, they violate the Majesty of God in his creatures, and trample the blood of the covenant under foot: for I value not the envie of any man, because I would reduce all to a harmony, and could wish there were more love amongst Artists, Now if any Divine, Philosopher, Astronomer, Astrologer, Geomancer, Chymist

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mist or Physitian, will write in opposition to my positions, I shall expect from him these following performances first, a positive exposition of all the passages in my method of books and particularly in this, without any injury to the sense of their Author: For if they interpret them otherwise then they ought, they but create error of their own, and then overthrow them; yet the stile I confesse is therefore the worse, because whilest I was writing it, (which is fourteen years since and til now slept sylently) I consulted more with reason then with Rhetorick: But for my Doctrine it is not slightly proved.

Again secondly, I have borrowed no mans Authority, but such as is eminent, and quotations I have left out purposely, because I am not controversial, it had been all one labour, to have given you both the Author and place, but it would have troubled the Text, or spotted the Margin, , which I wish may be free for the
Comments

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Comments of him that reads, besides I do not professe my self a scholler, and for a Gentleman I hold it a little predanti-cally; now I professe the *Law* and practice it, according to my *Idea of the Law and Government*, and this method is also mine and hath relation to my *Rosicrucian Infalible Axiomata, The Temple of Wisdome and The Way to Blisse* which is made publick imperfect, but shall shortly be compleated, with a most excellent and misterious experience, where I have lately seen, and with this *The Fundamentall Elements of Morrall Phylosophy, Policy, Government and the Lawes*; Thus you see I fear not the Airy Dart of any Cloudy brow, but desire peacably to do good to all men, let who will oppose us: Again, the Humerists, to prove their familiarity and knowledg in these sciences, must give the Reader a punctuall discovery of the secrets in them, if this be more then they can doe; it is argument enough they know not what they oppose: and if they
do

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do know; how can they Judge? or if they Judge where is their evidence to condemn? Let them not mangle and discompose my Books with a scatter of observations, but proceed Methodically to the censure of each, expounding what is obscure and discovering the very practise, that the reader may finde my positions to be false not only in their Theory; but if he will assay it, by his own particular experience.

Now I intreat all ingenious and well disposed Gentlemen, that they would not slight my indeavours, because of my years which are yet but few, It is the custome of most men to measure knowledge by the beard, and that they would not conclude any thing rashly concerning the Method of these Books I have written, for they are not easily apprehended, and yet I have spoken as plainly as possible, for the truths of these Arts and Sciences are almost lost, and it is not my happiness to know any man that understands

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derstands them in their pure Easterne Glories.

To conclude at this time my present discourse, I wish it the common fortune of truth and honesty, to deserve well and hear ill, as for applause, I fish not so much in the Air as to catch it, it is a kinde of popularity, a froth and verball crack in the Pamphlet womens laps in London streets, and in Pedlers packs to be seen every day in Almanacks, which makes me scorne it, for I defie the noise of the rout, because they observe not the truth, but the successe of it, I do therefore commit this peice to the world, with the protection of a Gentleman more learned then my self, and the estimat of that soul that understands it, for the rest as I cannot force, so I will not beg their approbation, I would not be great by Imposts nor rich by briefs, they may be what they will, and I shall be what I am willing to do good to the honest Artists; and willing to do Justice

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to those that are wronged in vexatious
Lawsuits, and willing to cure the disea-
sed.

*From my House next door to the
Red Lyon on the East side
Spittle-Fields near Bishops-
gate, London, September
8 the 10th. 9h. 45. P. M.
1662.*

John Heydon.

To



To the Readers.

Gentlemen,

I Thought good to let you know, that Mr. John Heydon hath written a body of Morral Phylosophy, Policy, Government, Laws, Rosie Crucian rules, Natural Phylosophy and Medicines, in such order and upon such Principles, as are used by men, conversant in Demonstration: These he hath distinguished into ten Books, viz. 1. The Holy Guide in four Books, the last of Projection. 2. The Wisemans Crown. 3. The new method of Rosie Crucian Physick. 4. The Caballa or Art, by which they say Moses shewed so many miraculous signes in Ægypt, and Joshua made the Sun and Moon stand still. 5. The Rosie Crucian Infallible Axiomata. 6. The Fundamental

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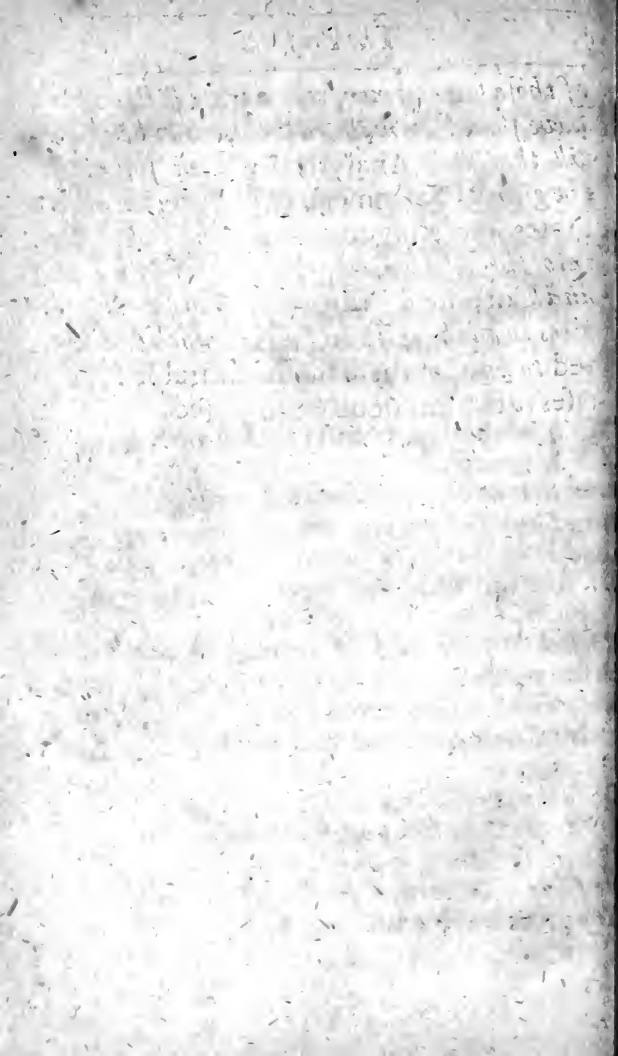
damental Elements of Morral Phyloso-
phy, Policy, Government and Laws. 7.
The Idea of the Law. 8. The Idea of Go-
vernment. 9. The Idea of Tyranny;
And 10. The Temple of Wisdome: Each
*of the consequents beginning at the end of the
Antecedent, and insisting there upon, as the
latter Books of Eucclid upon the former;*
*some of these he hath already published in
Italy: The first 3d, 6th. 5th. 7th. and 10.*
with this so much desired by, The learned
were preserved by the good hand of God
from the Tyrants of the times, who per-
secuted his person, and forced his Father and
him to pay two thousand pound, being taken
in Arms for the King, and alwayes he
used to pray for the King and Bishops.

*These Books are printed and publiquely
presented to the world, and if they receive
Justice, there is hopes we may obtain more:
He whose care it is and labour to satisfie,
teach and direct the judgment, and Rea-
son of Mankinde, will condescend so
farre (we hope) to content the desire*
of

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of those learned men, whom these shall either have found, or made, which cannot be, untill they shall Analytically have followed the grand Phænomena of Nature, through States and Kingdomes in their Passions, into the Elemental principles of Natural and Corporeal Motions: This Book relates to all the rest, and we are much indebted to him for these most admirable Treatises so Harmoniously composed.

R. H.





To his approved Friend,
Mr. JOHN HERDON, on his many learn-
ed and painful labours already pub-
lished, and on this particular Ex-
cellent Piece of Philosophy, en-
titled, *The Harmony of the World.*

Most studious friend! thy constant Bookish
cares,
*Will on thy head full soon pull silver hairs :
They'l keep thee waking, while the world's at rest,
And bring thy smoother face unto the test
Of Age and Wrinkles ; make thy Spring-like
brow,
To feel the force of Kev^r crooked Plough
Before thy time, unless thy kinder Fate,
Such cruel destiny anticipate-
Is't Common Good that makes thee labour
thus ?
Or Gain compels thee to be kind to us ?
If't be the Last, thou shootest wide the mark ;
Unless by Gain we understand some spark,
(Or flame of Natures Myst'ries) if the First,
Thy profit loudly vouches that the worst :*

For what is he would macerate his brains,
To get *sic vos non vobis* for his pains?
Then both wayes we conclude, thy Noble Brain,
Contemns and scorns all rusty common gain.
Thy open brest unto all Europe shows
Learning, and all things Gratis, as it knows.
Go on then Friend; so shall all Schoolmens
praise,
On thy deserving head let fall the Bayes;
And deck thy Brows with Lawrel Wreaths:
(for why)
Thy Merits claim them for this Harmony:
Thy publick Spirit mixt with equal parts,
Doth seal each man a debtor to thy Arts:
Thou shin'st so bright upon all; Thus the Sun
Illum'es the whole world, receives Light
from none.

John Gadbury, *Philosophus Mathematicus*.

*Upon the Harmony of the
World, now published by my much ho-
noured and ingenious Friend,
Mr. JOHN HEYDON.*

Harmonicos cantabo modos, numerosq; canoros.

A Way with discord; Harmony appears,
And is resplendant in our *British* spheres:
Thrice seven years have the Clouds of Ig-
norance
Obscured Learning: Now a glorious glance
Shoots forth, and all the croaking Frogs ex-
pells,
Which troubled have our Hippocrenian
Wells.
Is th' World in Harmony? our English world?
No! late it was into confusion hurl'd,
Till our true-born *Apollo Python* slew,
And purg'd the ayr of its infectious dew,
Which nipt the budding of the forward
Spring,
And clipt the soaring of true Learnings
Wing.

Is

Is France with Spain, or Spain with France at War?

Cannot they walk, or talk, but must they jar?

Can none agree them? Discord then pack hence;

How sweet is Harmony in every sence?

The Fire and Water, Ayr and Earth agree
In compound mixtures, make sweet Harmony:

There is a Chain of Concord down descends,

From Heaven to Earth, and from the Earth ascends

To heaven: To this I willingly submit,
Our Author doth the *Diapason* hit:

For he that is at concord with himself,
Needs not fear shipwrack upon Discords shelf.

O^{ff} Job. 8. 1661.

Sic cecinit, John Booker Φιλαρμονικῶς.



To his ingenious Friend,
Mr. JOHN HETDON, upon his most E-
legant discourse, entituled, *The*
Harmony of the World.

NO Heteroclites, nor Anomalae's,
Are found in Natures Language, all her
Laws

Unlike to ours, admit of no repeal,
No alterations by a Commonweal :
No Heterogenous members do foment
Divisions there, without a Parliament :
As Sovereign she maintains her Regency,
And thus subdues the World to Harmony :
Spirits stand ready to administer,
The meanest Province is assign'd by her :
No jarring principles entered the frame,
Which she at first compos'd, the very name
Of a Litigious Eris was unknown,
And all melodiously conspir'd in one :
By favour of a Figure, now they prove,
That Planets do in an Elipsis move :
But there's no Motions are Eccentricall
In proper speech, because they're Natural.

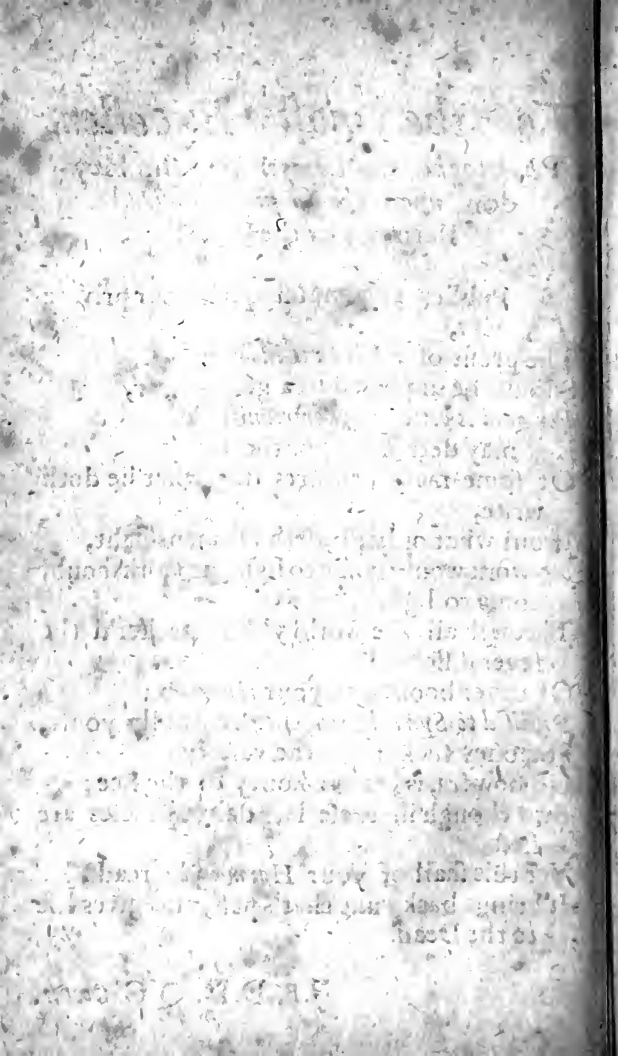
All Musick is not (as it now appears)
Monopolized by the highest spheres ;
Gammut as well as Ela bears its part,
Natures Vestigia shew themselves in Art,
How the Cœlestial Emissaries act
Their parts with mortals, and how they transact
Their own affairs; how man may lay the Scene
Above the stars, and what doth intervene
'Twixt matter and unbodied souls, that sense
May have free trade with an intelligence,
How man may traffique with the world unknown,
And have good company when he's alone ;
How Hysteron and Proteron do twine
About each other, how extremes combine ;
How subtil Aporrhea's propagate
Gross matter, and corruptions generate,
How nothing is exuberant nor mist,
Here's to be shewn by Natures Anylist.

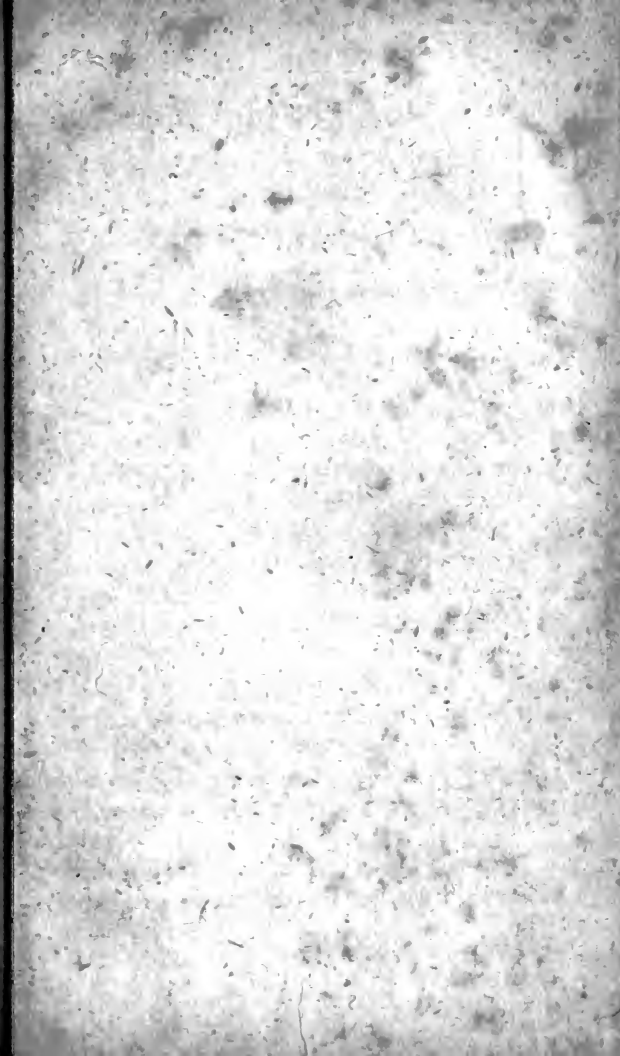
Tho. Frye, Gent.

To the most Excellent
Phylosopher and Lawyer M. John Hey-
don, upon the so much desired
Harmony of the World.

A Publick good must quell your private
fear,
The profit of a Writers *industry*,
Should be imparted to a general ear,
For good is better'd by community:
Nor may detraction, or the injury
Of some mens censures dash what he doth
write,
If but what only pleaseth all mens sight,
No work would come to light, no work should
come to light.
Through all the world y' 'ave gather'd the
several flowers
Of other books into your *Harmony*;
Distill'd to Spirit by you, they're wholly yours,
So honey suckt from the variety
Of flowers, is yet the honey of the Bee:
And though in these last daies Miracles are
fled,
Yet this shall of your *Harmony* be read,
It brings back time that's past, and gives life
to the Dead.

J.B. D.D. Q.C. Oxon.







The Harmony of the WORLD.

Chap. I.

Of God and his power in infusing of vertues and Idea's into things gradually, and how the Soule from God descends into the Body; that the nature of God is as intelligible as the nature of any being whatsoever; the true notion of his ubiquity, and how intelligible it is, of the Union of Divine Essence; of the Notion of a Spirit, of the Office and Duty of Spirits, from Superiours to Inferiours.



GOD is a Spirit Eternal, Infinite in Essence and Goodness, Omniscient, Omnipotent, and of himself necessarily existent; He is a Globe of Light, whose Centre is every where, and Circumference nowhere; he inhabits the top of all the Heavens, and
B beholds

beholds all things that he hath Created : There are some Properties, Powers , and Operations immediately appertaining to him, of which no Reason can be given nor ought to be demanded; nor the way or manner of the Cohæſion of the Attribute with the ſubject can by any means be fancied or imagined.

In the ſecond Region ſtand *ten ſpirits*, which are ſubſtances *penetrable* and *indiscernible*, they are principal names of God, or as it were his members, that have *Divine powers* by *Inſtruments*, *Veſtments*, or *Exemplars* of the *Archetype*; theſe transfer influence on all things Created; through the high things, even to the loweſt, yet by a certain order; for firſt and immediately, they have influence on the nine Orders of *Angels*, and quire of bleſſed ſouls, and by them into the *Celeſtial Spheres*, *Planets* and *Men*.

The firſt of theſe Lights is called *Eheie*, and he is attributed to God the Father and Rules *Cether*, who carries the moſt ſimple Eſſence of the Divinity to *Hajoth Hakados*, who beareth the Creatures of Holineſſe, to the *Angel Metatron*, and he delivers them to *Reſchith, Hagalalim*, the Spirit that guides the *primum mobi'e*, that beſtows the gift of being to all things, his Office in *Heaven* is to bring
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other *Angels* and *Genii* to the face of the King, and by him the Prince spake to *Moses*.

The second light is called *Jod Tetragrammaton*, and he is attributed to the second Person, *Jesus Christ*, and at his command *Hochma* sends influence to *Ophanim*, who carries it to *Jophael* and to the *Angel Masleh*, that rules the sphere of the *Zodiack*, where he fabricateth so many figures as he hath *Idea's* in himself, and distinguisheth the *Chaos* of the Creatures into three portions; of the first is made the spiritual world, of the second the visible heavens and their lights; but the third and worst part, was appointed for this sublumary building; out of this course and remaining portion was extracted the Elemental Quintessence or first matter of all things, and of this the foure Elements, and all those Creatures that inhabite them, by a particular spirit called *Raziel*, who was the ruler of *Adam*.

The third Spirit is called *Elohim Jehovah*, and is attributed to the *Holy Ghost*, he commands *Binah*, who sends his influence to *Malim*, and then to *Zaphkiel*, then to *Sabatthi* the *Angel* that rules the sphere of *Saturn*; This is the *principium generationis*, the beginning of the wayes of God, or the manifestation of the Father and Son's light, in the su-

pernatural generation, from these come all living Souls, descending from the third light to the fourth day, thence to the fifth, whence they passe out & enter the night of the body, giving form to unsettled matter.

Now you must understand that there are three supreme Lights, which rule and give power to these; and from this third light do the Souls descend to Flesh: but their pre-existency is in the *Ætherial Region*; indeed the *Æther* is a most thin liquid substance, above the Stars in the Circumference of the Divine Light, which receives the influent heat of God, and conveys it to the visible Heaven, and all the inferiour Creatures: It is a pure Essence, a thing not tainted with any material contagion, it is placed next to the Divine fire; it is the first Receptacle of the influences, and derivations of the supernatural world, which sufficiently confirms our *Etymologie*: In the beginning it was generated by reflection of the first unity upon the Cœlestial Cube, for the bright Emanations of God did flow like a stream into the passive *ανυη*, you shall understand that the *Ether* is not one but manifold, by this I mean not a variety of substances, but a chain of Completions, there are other Moistures and those too *Etheriall*, they are Females a

So of the *Masculine Divine Fire*, and these are the Fountains of the *Chaldean Ajirologers*, which the Oracle Styles, *summitates fortunæ*, the invisible upper springs of Nature. Of all substances that come to our hands, this *Ether* is the first that brings us News of another world, as tells us we live in a Corrupt one, it is the Urine of *Saturn*, and with it do I water my Plants of the *Sun* and plants of the *Moon*, which by it are Animated with a vegetable blessed *Divine Fire*, if you can obtain the knowledge of it, for it is to be found every where, you will have a wonderfull *Medicine* that will alter, change and amend the state of the body, it prolongs life, preserveth Health, it maketh old men, young, wise and vertuous, &c.

I have seen it tincture, *Gloth*, *Silkes*, *Lead*, *Iron*, *Tin*, *Copper*, *Gold*, *Silver*, with a thousand Miraculous Colours, being prepared by Art, it will look like *Rosalls* and *Rubies*, sometimes *violet Blew*, sometimes *White* as *Lillies*, and a small Matter will turn it more *Green* then *Grasse*, but with a *smaragdine Transparen- cy*, and again it will look like *Burnisht Gold* and *Silver*; it may be reduced to such a temper & so Qualified by Art, it will be fit to give any colour whatsoever, and now I passe into another Region.

The fourth Light is *Ell*, who Rules *Hesed*

and sends Influence to *Hasmallim*, who carries Grace, Goodnesses, Mercy, Piety & Magnificence to the *Angel Zadkiel*, which *Ledek* passeth through the Sphere of *Jupiter*, fashioning the Images of bodies, bestowing clemency, and purifying Justice on all, but let us look back again, you must understand that the *third Person* is the last of the three, and sits equall in Power with the *Father and Son*; we read that *God* breathed into *Adam* the breath of life, and he became a living soul, and to *breath* is the property of the *holy Ghost* in order to operation, for he applies first to the Creature, and therefore works first, (*i. e.*) The *Holy Ghost* could not breath a soul into *Adam*, but he must either receive it, or have it of himself: Now the truth is, he receives it, and what he receives, that he breaths into Nature, Hence this most holy spirit is stiled by the *Rosie Crutians*, *fluvius egrediens e paradiso*, because he breaths as a River streams: He is called also *Mater Filiorum*, because by his breathing he is as it were delivered of those souls which have been conceived *Ideally* in the second Person. Now that the *Holy Ghost* receives all things from the second Person, is confirmed by *Christ* himself, *Joh. 16. 13.* *When the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but*

but whatsoever he shall hear, that shall he speak; and he will shew you things to come; He shall glorifie me, for he shall receive of mine, and shall shew it unto you: All things that the Father hath are mine, Therefore said I, that he shall take of mine. Here we plainly see, there is a Certain subsequent order or Method in the operations of the blessed Trinity, For Christ tells us, that he receives from his Father, and the Holy Ghost receives from him: Again that all things are Conceived Ideally (or as we Commonly expresse it) created by the second Person, is confirmed by the word of God, *The world was made for him* (saith the Scripture) *and the world knew him Not, He came unto his own and his own received him Not: Let this suffice to warrant our way, let us go forward*

The Fifth Light is named *Elohim Gibor*, who giveth the influence to *Geburah*, who carrieth it by the *Seraphim* to *Camael* the Angel of *Modim* through the Sphere of *Mars*; to these belong Fortitude, War, Affliction, the sword, and left hand of God.

The sixth Light is called *Eloha*, he hath his influence through *Malachim*, *Raphel*, *Schemes*, into the Sphere of the *Sun*, giving brightness and life to it, and from thence produceth mettalls.

The seventh light is called *Adonay Sabaoth*,
he

he passeth his influence by *Nezah Elohim*, *Haniel* by the Angel *Noga* into the Sphere of *Venus*; it gives zeal and love of Righteousnes, and produceth vegetables.

The eighth Spirit is called *Elohim Sabaoth* and he Rules *Hod*, and hath his Influence by *Ben Elohim* to the angel *Michael*, Lord of *Cochab*, Through the Sphere of *Mercury*. Now these Angells are the Souls of the Planets and give life, light, & motion to them, to transfer it unto the Earth; after this order doth he give Elegancy and Consonancy of speech, and produceth Living Creatures.

The ninth *Light* is named *Sadai*, and he Rules *Jesed*, and hath his Influence by *Cherubim* to *Gabriel*, and through *Levanah* the Sphere of the *Moon*, causing the increase and decrease of all things, and taketh care of the *Genii & keepers of men*, and distributeth them.

The tenth *Light* is named *Adonoy Melech*, and he Governs *Malchuth*, and hath his Influence by *Issim* to the soule of *Messiah*, into *Helom Jesodoth* the sphere of the *Elements*, and giveth knowledge and the wonderfull understanding of things. And thus God works by the *Idea's* of his own Mind, and the *Idea's* dispencc their *Seals*, and communicate them daily to the Matter; now the *Anima mundi* hath in the fixed stars her particular forms, or seminall conceptions answerable to the I-

dea's of the Divine minde : and here doth she receive those spirituall powers and Influences, which originally proceed from *God*; from this place they are conveyed to the *Planets*, especially to the *Sun* and *Moon*, these two great lights impart them to the *Aire*, and from the *Aire* they passed down to the belly or Matrix of the Earth, in prolifick spirited winds and water; thus have I declared to you the descent of the secret power of Nature from God even to this Earth.

An Emanative cause is the Notion of a thing possible, an Emanative Effect is Coexistent with the very substance of that which is said to be the cause thereof; No Emanative Effect, that exceeds not the vertues and powers of a cause can be said to be impossible to be produced by it, and there may be a substance of that high virtue and excellency, that it may produce another substance by *Emanative* causality, provided that the substance produced be in due graduall proportions inferiour to that which causes it; and thus have I demonstrated how the Center or first point of the primary substance of a spirit may be indiscerpible, and how the secondary substance of a spirit may be indiscerpible, and how every thing receives life and vertue: from the highest *Angell* even to the Lowest *seminall Form*. Chap.

Chap. II.

Of the Nature of God and Spirits, how they are intelligible, a plain and Compendious demonstration that Matter consists of parts indiscerpible. An Answer to William Lilly touching his simple conceits and flattering Predictions and Observations. An Apology for the vehicles of Demons and souls separate; of the state of the other life, that it is n t one universal soule that bears, sees and reasons in every man, demonstrated from the Acts of memory, of the spirits of Nature.

WE have in the last Chapter cleered the passage of Spirits from Heaven to Earth, and here we will make known their Nature; the Schoolmen hold that even the purest Angels have Corporeal vehicles But it will be hard for them to alledge any Antient Authority for their opinion: For Aristotle their Great Oracle is utterly silent in this Matter, as not believing the existence of Demons in the world (as Mr. John Owen and Will. Lilly his sworne disciple have to their great contentment taken notice off.) And therefore being left to their own dry subtilties, flatteries and deceits, they made all intellectuall beings that are not grossely terrestriall, as man is, purely Immaterial, wherby they make

a very hidious chafme or gaping breath in the order of things, such as no Moderate Judgment will ever allow of, & have become very obnoxious to be foyled by Atheistick wits, who are forward and skilfull enough to draw forth the absurd consequences that ly hid in fals suppositions, as *Merlinus* the juggler dos in this, for he dos not foolishly collect from the supposed pure imateriallity of Demons, that they have no knowledg of particular things upon Earth, such pure incorporeal Essences being incapable of impression from Corporeall Objects, and therefore have not the species of any particular thing that is Corporeal in their mind; whence he hath learnt this Inference, that all *Apparitions, Prophecies, Predictions, Prodigies*, and whatsoever miraculous is recorded in antient History, is not to be Attributed to these, but to the influence of the *Stars*, and so concludes that there are no such things as *Demons* in the universe.

By which kinde of reasoning also, it is easy for the *Psychopannychites* to support their opinion of the sleep of the soul, for the soule being utterly rescinded from all that is Corporeall, and having no vitall Union there with at all, they will be very prone to infer, & it is impossible she should know any thing,

ad extra, if she can so much as dream : For even that power also may seem incompetible to her in such a state, she having such an Essentiall aptitude for vitall Union, with matter of so great Consequence ; it is sometimes to desert the Opinion of the Schools, when something more rational and more safe and usefull offers it self unto us.

The most common exception I foresee that will be against me, is, that I have taken upon me to describe the Nature and descent of *Angels* and *Genii* of the other world so punctually and particularly, as if I had been lately amongst them : For over exquisitenesse may seem to smell of *Art* and *Fraud*; and as there is a diffidency many times in us when we hear something that is extream suitable to our desire, being then most ready to think it too good to be true : So also in Notions that seem over accurately fitted to our intellectual Faculties, and agree the most natural therewith ; we are prone many times to suspect them to be too easie to be true ; especially in things that seemed at first to us very obscure and intricate ; for which cause also it is very likely that the Notion of a particular spirit, which I have so accurately described in my first Book of *Geomancy* and *Telesmes*, entitled, *The Temple of Wisdome*,
may

may seem the lesse credible to some, because it is now made so clearly intelligible, they thinking it utterly improbable that these things, that have been held alwayes such inextricable perplexities, should be thus of a sudden made manifest and Familiar to any that hath but a Competency of patience and Reason to peruse the Theory.

They that deny my Doctrine and gradual descent of *Spirits* orderly going before, say that there is but one *soule* in the *World*, whose perceptive power is every where. Now they must assert, that what one part thereof perceives, all the rest perceives, or else that perceptions in *Demons*, *Men* and *Brutes* are confirmed to that part of this *soule* that is in them, while they perceive this or that. If the former, they are confutable by sense and experience. For though all animals lie steeped, as it were, in that subtle Matter which runs through all things, and is the immediate instrument of sense and perception; yet we are not Conscious of one anothers thoughts, nor feel one anothers pains and pleasures of *Brutes*, when they are in them at the highest, nor yet do the *Demons* feell one anothers *affections*, or necessarily assent to one anothers *opinions*, though their vehicles be exceeding pervious,
else

else they would be all *Pythagorians* as well as those I speak of in *The Rosie Crurian, Infalible Axiomata*. Wherefore we may generally conclude, that if there were such an *Universal Soule*, yet the particular perceptions thereof, are restrained to this or that part in which they are made, which is contrary to the unity of a soul, as I shall tell you in its due place.

But let us grant the thing (for indeed we have demonstrated it to be so, if there be such an universal soul and none but it) then the grand absurdity comes in, which I was intimating before, *viz* that part of the soul of the world that never perceived a thing, shall notwithstanding remember it, that is to say, that it shall perceive, it hath perceived, that which it never perceived.

And yet one at *Tardebick* in *Warwick-shire* may remember, a man he had seen about twenty years before at *Venice* in *Italy*, being come into these parts a stranger; nay, which is more to the purpose: Supposing the *earth* move, what I write now, the *Earth* being in the *latter degree of Pisces*, I shall remember that I have written when she is in the *latter degree of Virgo*, though that part of the soule of the world that possesses my Body then will be twice as distant from what does guide
my

my hand to write now, As the *Earth* is from the *Sun*: wherefore it is plain, that such an universe soule will not solve all *Phænomena*, but there must be a particular soul in every man. And yet I dare say, this wilde opinion is more tenable than theirs, that make nothing but meer matter in the world: but I thought it worth the while, with all diligence to Confute them both; the better of them being but a more refined kinde of *Ætheisme*, tending to the subversion of the Fundamentals of *Religion* and *Piety* amongst men.

As for the Spirit of Nature, and soule of the world, I shall speak of them in their places, and of the *Harmony of the World*, and of *Man*, and his Spirit, the greatest exceptions are, that I have introduced an obscure principle for Ignorance and Sloth to take Sanctuary in. But to proceed by degrees to our main designe, and to lay our Foundation low and sure; we will in the first place expose to view the genuine Notion of a Spirit, in the general exception thereof, and afterwards of several kinds of Spirits, that it may appear to all, how unjust this cavill is against incorporeall substances, as if they were meer impossibilities and Contradictions in consistencies; I will define a spirit in general thus,

thus, *A substance penetrable and indiscerpible*, The fitnesse of which definition will be the better understood, if we divide substance in general, into these first kinds, viz. *Body and spirit*, and then define *body* to be a *substance impenetrable & discernible*, whence the contrary kind to this is fitly defined *a substance penetrable and indiscerpible* :

Now I appeal to any man that can set aside prejudice; and has the free use of his faculties, whether every terme in the Definition of a spirit be not as intelligible and Congruous to Reason, as in that of a body, for the precise Notion of a substance is the same in both, in which, I conceive, is comprised *extention & activity*, either Connate or communicated, for matter it self once moved can move other matter, and it is as easy to understand what *penetrable* is, as *impenetrable*, and what *indiscerpible* as *discerpible*; and *penetrability* and *indiscerpibility* being as immediate to *spirit*, as *impenetrability* and *discerpibility* of *body*, there is as much reason to be given for the Attributes of the one as of the other, as you may remember from the first Chapter: And substance in its precise Notion including no More of *impenetrability* then *indiscerpibility*, we may as well wonder how one kinde of substance can so firmly and

and irresistably keep out another substance (as matter for example does the parts of matter) as that the parts of another substance hold so fast together, that they are by no means discernible, as we have already intimated.

And therefore this holding out in one, being as difficult a businessse to conceive, as the holding together of the other, this can be no prejudice to the Notion of a Spirit; For there may be very fast union where we cannot at all imagine the Cause thereof, as in such bodies which are exceeding hard, where no man can fancy what holds the parts together so strongly; and there being no greater difficulty here, than that a man cannot imagine what holds the parts of a Spirit together, it will follow, *That, what is plainly and manifestly concluded, ought to be held undeniable, when no difficulties are alledged against it, but such as are acknowledged to be found in other conclusions, held by all men undeniably true*: As for example, Suppose one should conclude, *that there may be infinite matter, or That there is infinite space*, by very rational Arguments; and that it were objected onely, that then the tenth part of the Matter would be infinite; it being most certain, that there is infinite *duration* of something

or other in the world ; and that the tenth part of this duration is infinite : It is no enervating at all of the former Conclusion, it being incumbred with no greater incongruity, than is acknowledged to consist with an undeniable Truth ; now the notion of a *Spirit* is not to be excepted against, as an incongruous Notion, but is to be admitted for the Notion of a thing that may really exist.

It may be doubted, whether there may not be *Essences* of a *middle Condition* betwixt these *Corporeal* and *Incorporeal Lights* and *Substances* we have described, and that of two sorts ; that one *impenetrable* and *discerpible*, the other *penetrable* and *indiscerpible* ; but concerning the first, if *impenetrability* be understood in reference to Matter, it is plain there can be no such *Essence* in the world. And if in reference to its own parts, though it may then look like a possible *Idea* in it self ; yet there is no footstep of its existence thereof in Nature, the *souls* of *Men* and *Demons* implying contraction and dilatation in them ; As for the latter, it has no privilege for any thing more than matter it self hath, or some mode of matter. For it being discerpible, it is plain its union is by juxtaposition of parts, and the more penetrable, the lesse likely

likely to convey sense and motion to any distance; besides, the ridiculous sequel of his supposition, that will fill the Universe with an infinite number of *Shreds* and *Rags* of *Souls* and *Spirits*, never to be reduced again to any use or order.

And lastly, the proper notion of a substance incorporeal, fully counter distinct to corporeal substance, necessarily including in it so strong and indissoluble Union of parts, that it is utterly indiscernible, when yet for all that in this general Notion hereof, neither sense nor cogitation is implied; it is most rational to conceive that that substance wherein they are, must assuredly be incorporeal in the strictest signification: The Nature of Cogitation and Communion of Sense arguing a more perfect degree of Union than is in meer indiscernibility of parts. But all this scrupulosity might have been saved; for I confidently promise myself, that there are none so perversely given to tergiversations and subterfuges; but that they will acknowledge, where ever they can prove that there is a Substance distinct from Body or Matter, that it is in the most full and proper sense Incorporeal.

Chap. III.

That the Idea's of several kindes of Immaterial beings: have no inconsistency, nor incongruity in them, of the Idea of God and his Power, of all Finite and Created Spirits: how they are defined of Indiscernibility: A symbolical representation thereof; an Objection answered against that representation; an Application of principles of the Union of the secondary substance, considered transversely, that the Idea of a Spirit hath less difficulty than that of Matter. An Answer to an Objection from the Rational faculty: Answers to the Hypothesis of Fancy of the self motion of a Spirit, of self Penetration of self Contraction and Dilatation, the Power of Penetrating of Matter, The power of moving and of altering the Matter.

I Have shewn that the *Idea* of a Spirit in general is not at all incongruous nor impossible: And it is as congruous, consistent and intelligible in the sundry kinds thereof. As for example, that of God, of Angels, of the souls of Men and Brutes, and of the ἀγογεματικοὶ, or, Seminal Forms of things.

The *Idea* of God, though the knowledge thereof be much prejudiced by the Confoundedness and stupidity of either Superstitious

icious, *Anabaptists*, or profane *Atheists* that please themselves in their large Lords word, concerning the *unconceivableness* and *utter incomprehensibleness* of the *Deity*; the one by way of a Devotional Exaltation of the transcendency of his Nature, the other to make the belief of his Existence ridiculous, and craftily and perversely to intimate that there is no God at all, the very conception of him being made to appear nothing else but a bundle of inconsistencies and impossibilities: Neverthelesse, I shall not all stick to affirm, that his *Idea* is as easie as any *Idea* else whatsoever, and that we may know as much of him as of any thing else in the world; for the very Essence or naked Substance of Nothing can possible be shown thus: *The subject or naked Essence or substance of a thing, is utterly unconceivable to any of our Faculties.*

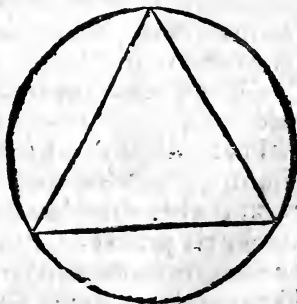
For Demonstration of this Truth, there needs nothing more than a silent appeal to mans own mind, if he does not finde it so: And that he take away all *Aptitudes*, *Operations*, *Properties* and *Modifications* from a *subject*, that his Conception thereof vanishes into Nothing, but into the *Idea* of a meer undiversificated substance; so that one substance is not then distinguishable from another;

ther; but onely from *Accidents* or *Modes*, to which properly belongs no Substance: But for Attributes, they are as Conspicuous as the Attributes of any subject or substance, whatsoever; as I defined him in the first Chapter, *viz. God is a Spirit eternal, Infinite in Essence and Goodness, Omniscient, Omnipotent, and of himself necessarily Existent.* For a Spirit I have explained already, and by *Eternal*, I understand nothing here, but duration without end or beginning, by *Infiniteness of Essence*, that his Essence hath no bounds, no more than his Duration: by *Infinite in Goodness*, such a benign will in God, as is carried out to boundlesse and innumerable benefactions: by *Omniscieny* and *Omnipotency*, the ability of knowing or doing any thing that can be conceived without a plain contradiction; by *self-Existency* that he cannot faile to be. What terms of any Definition are more plain than these of this; or what subject can be more accurately defined than this is? For the naked subject or substance of any thing is no otherwise to be known then thus; and they that gape after any other speculative knowledge of *God* then what is from his Attributes and Operations, they may have their heads filled with *fiery fancies*, and their mouths with burning words.

words, and run mad with the boisterousness of their own imagination, but they will never hit upon any sober truth.

Thus have I delivered a very explicate and intelligible *Idea* of the nature of God; which I might also more compendiously define, an Essence absolutely perfect, in which all the terms of the former Definition are comprehended, and more than I have named, or thought needfull to name, much lesse to insist upon; as his power of Creation and his Omnipresence or Ubiquity, which are necessarily included in the *Idea* of absolute perfection; The latter whereof some ancient Philosophers endeavouring to set out, have defined *God to be a Globe of Light, a Circle whose Centre is every where, and Circumference no where,*

by which description certainly nothing else can be meant, but that the Divine Essence is every where present with all those Adorable Attributes of Infinite



and absolutely perfect Goodnesse, Knowledge,

ledge and Power ; according to the sense in which I have explained them, which Ubiquity or Omnipresence of *God*, is just as intelligible as the overspreading Matter in to all places.

But if there be any *Novice Astrologer* demand how the parts, as I may so call them, of the Divine Amplitude hold together, that of Matter being so discernible; it might be sufficient to remind him, of what we have already spoken of the general *Idea* of a Spirit. But besides that, here may be also a peculiar, rational account given thereof; it implying a contradiction, that an *Essence* absolutely perfect, should be either limited in presence, or change place in part or whole; they being both notorious effects or symptoms of imperfection, which is inconsistent with the Nature of *God*; And no better nor more cogent reason can be given of any thing than that it implies a contradiction to be otherwise.

That power also of Creating things of Nothing, there is a very close connexion betwixt that and the *Idea* of *God*, or of a being absolutely perfect, for this being would not be what it is conceived to be; if it were destitute of the power of Creation, and therefore this Attribute hath no lesse coherence
with

with the subject, than that it is a contradiction, it should not be in it, as was observed of the foregoing attribute of indiscernibility in God; but to alledge that a man cannot imagine how *God* should create something of nothing, or how the *Divine Essence* holds so closely and invincibly together, is to deny, That, all our faculties have not a right of suffrage for determining of Truth, but onely common Ideas, external sense, and evident and undeniable deductions of Reason; Hereby common Ideas or Notions I understand whatever is *Nomatically* true, (*i. e.*) true at first sight, to all *Heydonians* or men in their wits, upon a clear perception of the Terms, without any further discourse or reasoning from *external sense*; I conclude not memory, as it is a faithfull register thereof, and you cannot appeal to a faculty that hath no right to determine the case: We have now sufficiently spoken of the *Idea* of that Infinite and *uncreated spirit*, we usually call *God*: We will passe now on our way into another Region, to those *Spirits* that are *Created* and *Finite*, as the *spirits* of *Angels*, *Planets*, *Stars*, *Men* and *Brutes*; we will cast in the *seminal Forms* also or *Archei*, as the *Rosie Crucians* call them, though haply the world stands in no need of them. The properties of a *spirit*, as it is an *Idea* common to all these,

I have already enumerated in my *New Method of Rosie Crucian Physick*, self-motion, self-penetration, self-contraction, and dilatation, and indivisibility, by which I mean indiscerpibility: To which I added *penetrating, moving, and altering the Matter*, we may therefore define this kinde of *Spirit* we speak of, to be a *substance indiscerpible, that can move it self; that can penetrate, contract and dilate it self; and can also penetrate, move and alter the matter*: I shall now examine every term of this definition, from whence it shall appear, that it is as congruous & intelligible, as those Definitions that are made of such things as *men*, without any scruple, acknowledge to exist

I have given rational grounds, of the *indiscerpibility* of a *spirit*, to evince it not impossible, it being an immediate Attribute thereof, as impenetrability is of a body, and as conceivable or imaginable, that one substance of its own nature may invincibly hold its parts together; so that they cannot be disunited nor dissevered, as that another may keep out so stoutly and irresistibly another substance from entering into the same space or place with it self; for this *ἀντιτιμία*, or impenetrability is not at all contained in the precise Conception of a *Substance as Substance*,

stance, as I have already signified. But besides that reason we may thus easily apprehend that it may be so; I shall a little gratifie imagination, and it may be reason too, in offering the manner how it is so, in this kinde of spirit I now speak of. That ancient *Idea of Light and intentional species* is so from a plain impossibility, that has been heretofore generally, and is still by Mr. Tho. Heydon, Dr. Ward, and other learned men looked upon as a truth; that is, That *Light and Colour* do ray in such sort, they are described in the *Rosie Crucian Philosophy*; Now it is observable in *light*, that it is most vigorous towards its fountain, and fainter by degrees. But we will reduce the matter to one lucid point, which according to the acknowledged principles of Opticks, will fill a distance of space with its rayes of *light*; which rays may indeed be reverberated back towards their Centre, by interposing some Opake body, and so this orbe of *light* contracted; but according to the *Rosie Crucian Hypothesis*, it was alwayes accounted impossible, that they should be clipt off, or cut from this lucid point, and be kept a part by themselves; Those whom dry reason will not satisfie, shall have hard blows, or if they please, they may entertain their fancy with such a Representation as
this,

this, which may a little ease the Anxious importunity of their mind, when it would too eagerly comprehend the manner how this spirit I speak of, may be said to be indiscerpible. For think of any ray of this *Globe* or *Orbe* of *Lights*, it does sufficiently set out to the imagination, how extention and indiscerpibility may consist together; see my Book, entitled, *The Temple of Wisdome*, as also, *The Wisemans Crown*, chap. 9.

But if any Object, that the lucid point of this *Orbe*, or the primary substance, as I call it, in my *RosieCrucian Infallible Axiomata*, cap. 3. is either divisible or absolutely indivisible, and if it be divisible, that as concerning the *inmost* of a *spirit*, this representation is not at all serviceable to set off the nature thereof; by shewing how the parts there may hold together so indiscerpibly, but if absolutely indivisible, that it seems to be nothing: To this I answer what Sr. Chr. Heydon, hath somewhere noted, *That what is infinitely great or infinitely small, the imagination of a man is at a loss to conceive it.* Which certainly is the ground of the perplexedness of that probleme concerning Matter, whether it consists of points, or onely of Particles divisible *in infinitum*, but to come more closely to the businesse; I say, that though we should ac-
know-

knowledge the inmost centre of life; or the very first point, as I may so call it, of the primary substance (for this primary substance is gradually to be purely indivisible, it does not at all follow, no not according to imagination it self, that it must be nothing. For let us imagine a perfect Plain, a Bowling-green bigger than *Salisbury Plain*, and on this Plain, the *Globe of Mercury*, we cannot conceive but this Globe touches the Plain, and that in what we ordinarily call a point, else the one would not be Globe, or the other not a Plain; Now it is impossible, that one body should touch another, and yet touch one another in nothing; Wherefore this inmost Centre of life is something, and something so full of essential vigour and virtue, that though gradually it diminish; yet can fill a certain *sphere* of space with its own presence and activity, as a spark of light illuminates the duskish Aire; wherefore there being no greater perplexity nor subtilty in the consideration of this Centre of life, or *inmost* of a *spirit*, then there is in the *Atomes* of Matter, we may now rightly conclude, that indiscerpibility hath nothing in the *Idea* thereof, but what may well consist with the possibility of the existence of the subject whereunto it belongs.

Let

Let us advance yet higher, and demonstrate the possibility of this *Idea* to the severest reason, out of these following Principles, viz. A *Globe* touches a *Plain*; admit for an Example: one of Mr. *Jo Moxons* Globes, and one of Mr. *John Colins* his Plains: The *Globe* I say touches the *Plain* in something, though in the least, *that is conceivable to be reall; the least that is conceivable is so little, that it cannot be conceived to be discernible into less; As little as this is, the repetition of it will amount to considerable magnitudes*: If this *Globe* be drawn upon a *Plain*, it constitutes a *line*, and a *Cylinder* drawn upon a *Plain*, or this same *line* described by the *Globe* multiplied into it self, constitutes a *superficies*, &c. This a man cannot deny, but the more he thinks of it, the more certainly true he will finde it.

Magnitudes cannot arise out of meer non-magnitudes; and if you multiply nothing ten thousand millions of times into nothing, the product will be still nothing: Besides, if that wherein the *Globe* touches a *Plain*, were more then indiscerpible, that is, purely Indivisible; it is manifest, that a *line* will consist of points Mathematically so called, that is, purely indivisible, which is the grandest absurdity that can be admitted in Philosophy, and the most contradictory thing
 imagi-

imaginable, the same thing by reason of its extream littlenesse may be utterly indiscerpible, though intellectually divisible: For every quantity is intellectually divisible; but something indiscerpible was afore demonstrated to be quantity, and consequently divisible; otherwise Magnitude would consist of Mathematical points: Thus have I found a possibility for *Idea of the Centre of a Spirit*; which is not a *Mathematical point*, but a substance in magnitude, so little, that it is Indiscerpible; but in vertue so great, that it can send forth out of it self, so large a sphere of *secondary substance*, as I may so call it, that it is able to actuate grand proportions of matter; this whole sphere of life and activity being in the mean time utterly indiscerpible.

This I have said, and shall now prove it by adding a few more principles of that evidence, I have written at the latter end of the first Chapter of this *Book*, and shall here so explain them, as the most rigorous reason shall not be able to deny; *An Emanative cause is the Idea or Notion of a thing possible*: Now by an Emanative cause is understood, as meerly by being, no other activity or causality interposed, produces an Effect; That this is possible, is manifest, it being demonstrable,

strable, that there is *de facto*, some such cause in the world; because something must move it self; now if there be no Spirit, Matter must of necessity move it self, where you cannot imagine any Activity or Causality; but the bare Essence of the Matter from whence this motion comes: For if you would suppose some former Motion that might be the cause of this, then we might with as good reason suppose some former to be the cause of that, and so *in infinitum*

An Emanative Effect is coexistent with the very substance of that which is said to be the cause thereof. And this must needs be true, because that very substance which is said to be the cause, is the adequate and immediate cause, and wants nothing to be adjoyned to its bare Essence, for the production of the Effects: And therefore by the same reason the Effect is at any time; it must be at all times, or so long as that substance does exist. No Emanative Effect, that exceeds not the vertues and powers of a Cause can be said to be impossible to be produced by it.

There may be a substance of that high vertue and excellency, that it may produce another substance by Emanative causality; provided that substance produced be in due graduall proportions inferiour to that which causes it: Now there is

no contradiction nor impossibility of a Cause producing an effect lesse noble than it self; for thereby we are the better assured that it does not exceed the capacity of its own Powers : Nor is this any incongruity, that one Substance should cause something else, which we may in some sense call substance; though but *secondary* or *Emanatory*; acknowledging the *Primary Substance* to be the more adequate object of Divine Creation; but the secondary to be referrible also to the primary or *Central* substance, by way of causall relation : For suppose *God* created the Matter with an immediate power of moving it self; *God* indeed is the prime cause as well of the Motion as of the Matter; and yet nevertheless the Matter is rightly said to move it self; finally, this *secondary* or *Emanatory substance*, because it is a subject indued with certain powers and activities, and that it does not chære as an accident in any other substance or matter, but could maintain its place, though all Matter or what other Substance ever were removed out of that space it is extended through, provided its *primary substance* be but safe.

From these four principles I have here again added from the first Chapter, we may have not an imaginary but rational apprehension

hension of that part of Spirit, which we call the secondary substance thereof; whose extension arising by gradual Emanation from the first and primeſt Eſſence (as you read before in the firſt Chapter,) which we call *Centre* of the Spirit, which is no impoſſible ſuppoſition; we are led from hence to a neceſſary acknowledgment of perfect indiſcerpibility of parts, though not intellectually Indivifi- bility, for that would imply a contradiction, that an Emanative effect ſhould be diſjoyned from its original.

Thus have I demonſtrated the gradual deſcent of *Spirits*, and how a *ſpirit* conſidering the linements of it (as I may ſo call them) from the *Centre* to the *Circumference* is utterly indiſcerpible: but now if any be ſo curious, as to aſk how the parts thereof hold together in a line drawn croſſe to theſe from the *Centre*; (for imagination, it may be, will ſuggeſt they lye all looſe?) I Anſwer that the conjecture of imagination is here partly true and partly falſe, or is true or falſe, as ſhe ſhall be interpreted; for if ſhe be looſe, actually diſunited, it is falſe and ridiculous: but if onely ſo diſcerpible, that one part may be diſunited from another, that is not onely true but neceſſary; otherwiſe it could not contract one part and ex-

tend another, which is yet an Hypothesis necessary to be admitted: Wherefore this Objection is so far from weakening the possibility of this Notion, that it gives occasion more fully to declare the exact concinnity thereof; To be brief therefore, a Spirit from the Centre to the Circumference is utterly indiscerpible, but in lines crosse to this, it is closely cohærent, but not indiscerpibly; which cohætion may consist in an immediate union of these parts, and transverse Penetration and Transcursion of a secondary Substance, through this whole Sphere of life, which we call *Spirit*.

Nor need we wonder that so full an Orbe should swell out from so subtile and small a Point, as the Centre of this Spirit is supposed *Εἰ γὰρ καὶ τὸ ὄγκω μικρὸν ὂντι, δυνάμει καὶ τιμιότητι πολὺ μᾶλλον ὑπερέχει πάντων*, as Plato somewhere sayes of the minde of man: And besides it is but what is seen in some sort to the very eye in light, how large a sphere of Aire a little spark will illuminate; This is the pure *Idea* of a created *Spirit* in general, concerning which, if there be any cavill to be made, it can be no other then what is perfectly common to it and to Matter; that is, the unimaginableness of points, and smallest particles, and how what is discernible

cannot at all hang together : but this is not hindering matter from actual Existence of a spirit, but the most lubricous Hypothesis that we go upon here, is not altogether so intricate as those difficulties in Matter. For if that be but granted, in which I finde no absurdity ; that a particle of matter may be so little, that it is utterly incapable of being made lesse ; it is plain that one and the same thing, though intellectuallly divisible, may yet be really indiscerpible. And indeed it is not onely possible, but it seems necessary that this should be true : For though we should acknowledge that matter were discernible *in infinitum*, yet supposing a cause of infinite distinct perception, and as infinite power, (*and God is such*) this cause can reduce this capacity of infinite discernibleness of Matter into act *viz.* actually, and at once discern it, or disjoyn it into so many particles as it is discernible into : From whence it will follow, that one of these particles reduced to this perfect parvitude, is then utterly indiscerpible ; and yet intellectuallly divisible otherwise magnitude would consist of meet points, which would imply a contradiction. We have therefore plainly demonstrated by reason, that Matter consists of parts indiscerpible ; and therefore there being no other facult

faculty to give suffrage against it; for neither sense nor any common notion can contradict it; it remains, *Whatever is clear to any one of these three faculties, is to be held undoubtedly true, the other having nothing to evidence to the contrary*: Or else a man shall not be assured of any sensible object that he meets with, nor can give firm assents to such truths as these; It is impossible the same thing should be, and not be, at once; whatever is, is either Finite or Infinite, &c. and thus doe I prove my Conclusion true.

What some would object from Reason, that these perfect parvitudes being acknowledged still intellectually divisible, must still have parts into which they are divisible; and therefore be still discernible? to this it is answered; That division into parts does not imply any discernibility, because the parts conceived in one of these *minima Corporalia*, as I may so call them are rather Essential or Formal parts then integrall, and can no more actually be dissevered than sense and reason from the Soul of a man: For it is of the very essence of Matter to be divisible, but it is not at all included in the essence thereof, to be discernible; and therefore where discernibility failes, there is no necessity that divisibility should fail also: As for the trou-

ble offpurious suggestions or representations from the fancy, as if these perfect parvitudes, were round bodies, and that therefore there would be triangular intervals betwixt, void of matter; they are of no moment in this Case, she alwayes representing a discernible magnitude instead of an indiscernible one; wherefore she brings in false evidence, her testimony is to be rejected: Nay, if she could perplex the cause far worse, she was not to be heard; wherefore fancy being unable to exhibite the Object we consider, in its due advantages, for ought we know these perfect parvitudes may lie so close together, that they have no intervals betwixt: nay, it seems necessary to be so; for if there were any such intervals, they were capable of particles, lesse than these least of all, which is a contradiction in reason, and a thing utterly impossible.

But if we should gratifie Fancy so far as to Admit of these intervalls, the greatest absurdity would be, that we must admit an insensible vacuum, which no Faculty will be able ever to confute, but it is most rational to admit none, and more consonant to our determination concerning these *minima Corporalia*, as the *Rosie Crucians* call them, whose largeness is to be limited to the least real touch

touch of either a *Globe* or *plaine*, or a *Cone* on a *plaine*, or a *Globe* on a *Globe*: if you conceive any reall touch lesse then another, let that be the measure of these *Minute Realities* in matter, from whence it will follow, they must touch a whole side at once, and therefore can never leave any empty intervals; Nor can we Imagine any Angulosities or round protuberancies in a quantity infinitely little, more then we can in one infinitely great, as I have already declared in my book, called, *The Wise mans Crown*: I must confess a mans reason in this speculation is mounted far beyond his imagination; but there being worse intricacies in *Theories* acknowledged constantly to be true, it can be no prejudice to the present conclusion.

Thus have I not only said, there is a *God*, *Angels* or *Messengers*, that wait upon the commands of *God* and his *Ideas*, but proved it also: and the *Idea* of a Spirit and its indiscerpibility, as well in Centre as Circumference, as well in the primary as secondary substance thereof, to be a very consistent and Congruous Notion, but before I can come to the *Harmony of the Macrocosme* or great world, another property runs by me: that I observe to be self Motion, which must of necessity be an Attribute of something or other, for by self motion I understand nothing

else but self activity, which must appertain to a subject active of it self. Now what is simple Active of it self, can no more cease to be active then to Be; which is a signe that Matter is not Active of it self, because it is reducible to Rest:

Which is an Argument not only that self Activity belongs to a Spirit, but that there is such a thing as a Spirit in the world, from which Activity is communicated to Matter: And indeed if Matter as Matter had Motion, nothing would hold together but *Flints, Pebbles, middle Minerals, Adamants, Erasse, Iron, Silver, Gold*; yea this whole earth would suddenly melt into a thiner substance then the subtile Aire, or rather it never had been condensed together to this consistency we finde it: But this is to Anticipate my purpose of proving, that there are spirits existing in the world, that conduct the *Heavens, Stars, Planets, Men, Beasts* and all manner of living Creatures in their *motions, Beings and Actions, &c.*

It had been sufficient here to have asserted, That self Motion, or self Activity is as Conceivable to appertain to a spirit as body, which is plain at first sight to any man that appeals to his own faculties. Nor is it all to be scrupled at, that any thing should be al-

lowed

lowed to move it self; because our Adversaries that say, there is nothing but Matter in the world, must of necessity (as I have intimated already) confesse that this Matter moves it self, though it be very incongruous so to affirm; The congruity and possibility of self penetration in a created spirit is to be conceived, partly from the limitableness of the subject, and partly from the foregoing Attributes of indiscerpibility and self motion; for self penetration cannot belong to *God*, because it is impossible any thing should belong to him that implies imperfection, and self penetration cannot be without the lessening of the presence of that which does penetrate it self, or the implication that some parts of that essence are not so well as they may be, which is a contradiction in a Being, which is absolutely perfect. From the Attributes of indiscerpibility and self motion, to which you may add penetrability from the general *Idea* of a spirit, it is plain that such a spirit as we define, having the power of Motion upon the whole extent of its essence, may also determine this Motion, according to the property of its own nature: And therefore if it determine the motion of the exterior parts inward, they would return inwards the Centre of essential

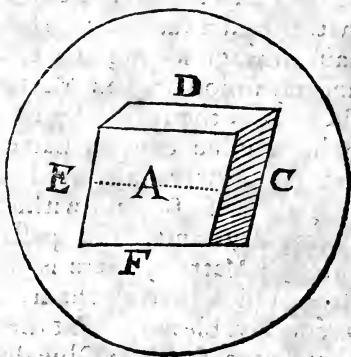
tial power ; which they may easily doe without resistance, the whole subject being penetrable, and without damage, it being also indiscerpible ;

From this self penetration we do not onely easily, but necessarily understand self-contraction and dilatation to arise ; for this self moving substance, which we call a spirit cannot penetrate it self ; but it must needs therewith contract it self ; nor restore it self again to its former state ; but it does thereby dilate it self ; so that we need not at all insist upon these terms : That power which a spirit hath to penetrate Matter we may easily understand, if we consider a spirit onely as a substance, whose immediate property is Activity. For then it is not harder to imagine this active substance to pervade this or the other part of matter, then it is to conceive the pervading or dispreading of Motion it self therein.

The greatest difficulty is to fancy how this spirit, being so incorporeal can be able to move the matter, though it be in it, for it seems so subtle, that it will passe through, leaving no more footsteps of its being there, then the lightning does in the scabbard, though it may happily melt the sword, because it there finds resistance. But a spirit can
finde

find no resistance any where, the closest matter being easily penetrable & pervious to an incorporeal substance, the ground of this difficulty is founded upon the unreceivableness of any *Union* that can be betwixt the matter and a substance, that can so easily passe through it. For if we could but once imagine union betwixt Matter and a Spirit, the activity then of the Spirit would certainly have influence upon Matter, either for begetting or increasing, or directing the motion thereof. But notwithstanding the penetrability and easie passage of a Spirit through Matter, there is yet for all that a strong union betwixt them, and every whit as conceivable as betwixt the parts of Matter themselves, for what Glue or Cement holds the parts of hard matter in Stones and Metals together, or, if you will, of what is absolutely hard, that has no pores or particles, but is one continued and perfectly homogeneous body, not onely to sense, but according to the exact *Idea* of Reason, what Cements holds together the parts of such a body as this? Certainly nothing but *immediate Union and Rest*: Now for Union there is no comparison betwixt that of matter with matter, and this of spirit with matter. For the first is onely superficiall; in this latter

ter the very inward parts are united point to point throughout ; nor is there any fear it will not take hold , because it has a capacity of passing through : For if we admit an absolutely hard , solid body in the *World*, which let be A. in which let us conceive inward Superficies , suppose E. A. C. this Superficies, is so smooth as nothing can be conceived smoother ;



why does not therefore the upper E. D. C. slide upon the neather part E. F. C. upon the least motion imaginable , especially E. F. C. being supposed to be held fast , whilst the other is thrust against ?

This facility therefore of one body passing upon another without any sticking, seeming as necessary to our fancy as a spirit passing through all bodies , without taking hold of them ; it is plain that a firm union of spirits, and matter is very possible, though we cannot conceive the manner thereof. And

as for Rest, it is compitable also to this conjunction of Matter with Spirit, as well as of Matter with matter. For suppose the whole body A. moved with like swiftnesse in every part, the parts of A. then are according to that sense of rest, by which they would explain the Adhæſion of the parts of Matter one with another, truly quiescent.

So say I that in the union of matter with the spirit, the parts of the matter receiving from the spirit, just such a velocity of motion as the spirits exerts and no more; they both rest in firm union one with another. That which comes to passe even then, when there is far lesse immediate Union then we speak of; For if we do but lay a piece of Gold on our hand, provided our hand be not moved with a swifter motion then it communicates to the *gold*, nor the *gold* be pusht on faster then the swiftnesse of our hand: The *gold* and hand will most certainly retain their union and go together: So natural and easie it is to conceive, how a *spirit* may move a *body* without any more perplexity, or contradiction then is found in the union and motion of the parts of matter it self.

Chap. IV.

Of the Harmony of the Macrocosme or great World: Of the Order and Nature of it; how the Sun, Moon and Stars receive their Light, and the Heavens their Motions; how they are guided in their severall Spheres; and how by their mutual Presence, Absence and various Meetings, the visible Heavens receive the brightnesse of the Spiritual world, and this Earth the brightness of the visible Heavens.

NOW being come to behold the Harmony of the world; I say all musick consisteth in voice, in sound, and hearing: sound without aire cannot be audible, nor to be perceived by any sense, unlesse by accident; for the sight seeth it not, unlesse it be coloured, nor the ears unlesse sounding, nor the smell unlesse odoriferous, nor the taste unlesse it be sapid, nor the touch unlesse it be cold or hot, and so forth. Therefore though sound cannot be made without Aire, yet is not sound of the nature of aire, nor aire of the nature of sound; but aire is the body of the life of our sensitive spirit, and is not of the nature of any sensible object, but of a
more

more simple and higher vertue; but it is meet that the sensitive Soul should vivifie the aire joyned to it, and in the vivificated aire, which is joyned to the spirit, perceive the species of objects put forth into act, and this is done in the living aire, but in a subtile and Diaphanous, the visible species, in an ordinary aire the audable, in a more grosse aire the species of other senses are perceived.

The *Planets*, *Saturn*, *Mars*, and the *Moon* have more of the voicethen of the *Harmony*. *Saturn* hath sad, hoarse, heavy and slow words and sounds, as it were pressed to the Centre; but *Mars* rough, sharp, threatening great and wrathfull words; the *Moon* observeth a mean betwixt these two; but *Jupiter*, *Sol*, *Venus* and *Mercury* does possesse harmonies; yet *Jupiter* hath grave, constant, fixed, sweet, merry and pleasant Consorts; *Sol* venerable, settled, pure and sweet, with a certain grace; but *Venus* lascivious, luxurious, delicate, voluptuous, dissolute and fluent; *Mercury* hath harmonies more remiss, and various, merry and pleasant with a certain boldnesse.

But the Tone of particulars and proportionated Consorts obeyeth the Nine Muses; *Jupiter* hath the grace of the Octave and also the Quinte, *viz.* the Diapason with the Diapente,

pente; *Sol* obtains the melody of the Octave voice, *viz.* Diapason; in like manner by fifteen Tones a Diapason; *Venus* keepeth the grace of the quinte or Diapente. *Mercury* hath *Diateffaron*, *viz.* the grace of the Quarte. Moreover the Ancients being content with four strings, as the number of Elements, accounted *Mercury* the Author of them, as *Facius Cardanus* reports, and by their base strings would resemble the *Earth*, by their *Pachypas* or middle the *Water*, by their Note *Diezeugmenon*, or *Hyperboleon* the *Fire*; by the *Paranete* or *Synemmenon* or Treble the *Aire*; but afterwards *Terpander* the *Lesbian* finding out the seventh string, equalled them to the number of Planets. Moreover, they that followed the number of the Elements, did affirm, that the four kindes of Musick doe agree to them, and also to the foure humours, and did think the *Dorian* Musick to be consonant to the *Water* and *Phlegme*, the *Phrigian* to *Choller* and *Fire*, the *Lydian* to *Blood* and *Aire*, the mixt *Lydian* to *Melancholly* and *Earth*.

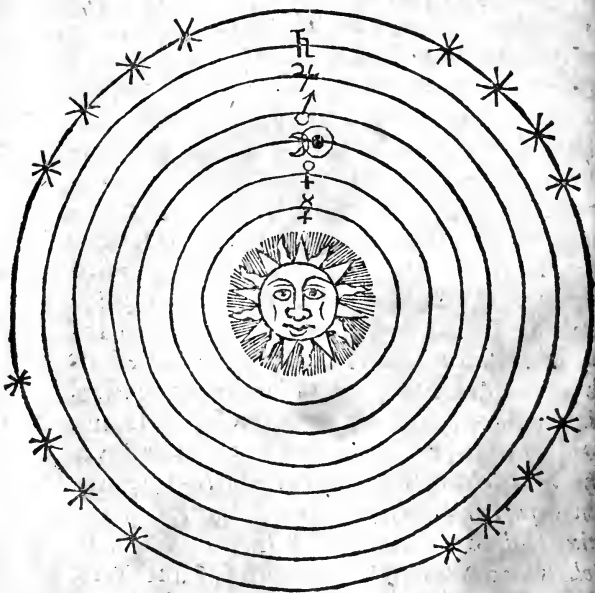
Others respecting the Numbers and Vertues of the *Heavens*, have attributed the *Dorian* to the *Sun*, the *Phrigian* to *Mars*, the *Lydian* to *Jupiter*, the mixt *Lydian* to *Saturn*, the *Hypbrygian* to *Mercury*, the *Hypolidian* to *Venus*,

Venus, the *Hypodorian* to the *Moon*, the *Hypo* mixed *Lydian* to the *Fixed Stars*. Moreover these Modes of Musick are referred to the *Muses*, and the strings to the *Heavens*, but not in that order as I have declared concerning the *Nine Muses*, amongst our numbers and *Celestial souls*. For *Thalia* hath no *Harmony*, although she be a beauty of Nature; therefore we ascribe her to a silent Lady that governs the *Earth*; but *Clyo* her sister with the *Moon* moves after the *Hypodorian* manner, the string *Proslambanomenos* or *arie*, *Calliope* and *Mercury* possesse the *Hypobrygian* manner, and the Chord, *Hypate Hypaton*, or *B. mi.* *Terpsichore* with *Venus* the *Hypolydian* manner, and *Parahypote*, *Hypaton*: and for *Melpomene* and the *Dorian* manner with *Lyranos*, *Hypaton* or *D. Sol. Re*, are applied to the *Sun*, *Mrs. Erata* with *Mars* keep the *Phrygian* fashion, and the *Hypatemise*, *E. la, mi.* *Madam Euterpe*, *My Mistresse* and *Lady* loves the *Lydian* Musick, and *Pachyparemeson* agree with *Jupiter*; *Polymnia* and *Saturn* keep the next *Lydian* manner, and *Lychanos Meson D. Sol, Re*, to *Madam Urania* and the fixt Stars; the *Hypo mixt Lydian* Musick, and the string *Mese*, or *A, le. mi. re.* are ascribed as we finde them in this following Figure from the Hypothesis of Copernicus.

E

Who

Who here exactly teacheth the Revolutions of the Spheres, who beginning with the Primum Mobile, moves round in 36000. years, Saturn in 30. years, and Jupiter in 12. &c.



Ey this Figure I finde out the Harmony of the Heavens, and their distance one from another, it is, and, it doth salve this
Phænomena

Phænomena: For the space which is betwixt the *Earth* and the *Moon*, viz. an hundred twenty and six thousand *Italian* miles, maketh the interval of a *Tone*; but from the *Moon* to *Mercury* being half that space maketh half a *Tone*; and so much from *Mercury* to *Venus* maketh another half *Tone*:

But from thence to the *Sun*, as it were a threefold tone and a half, and makes *Diapente*, but from the *Moon* to the *Sun*, maketh a twofold *diatessaron*, with a half: again from the *Sun* to *Mars* is the same space as from the *Earth* to the *Moon*, making a tone; from thence to *Jupiter* half of the same, making half a tone; so much likewise from *Jupiter* to *Saturne*, constituting an half tone, from whence to the *starry Firmament* is also the space of an halftone; Therefore there is from the *Sun* to the fixed stars a *diatessaron* distance of two tones & a half, but from the *Earth* a *Diapason* of six perfect Tones: Moreover also from the proportions of the Motions of the Planets amongst themselves, and with the eight Sphere resulteth the sweetest Harmony of all: For the proportion of the Motions of *Saturne* to *Jupiter* Motion is twofold and a half; of *Jupiter* to *Mars* a six fold proportion; of *Mars* to

the *Sun*, *Venus* and *Mercury*; which in a manner finish their course in the same time, is a double proportion, their Motion to the *Moon* have a twelve fold proportion, but *Saturns* proportion to the *Starry Heaven* is a thousand and two hundred according to the *Hypothesis* of *Sr. Chr. Heydon*, viz. that the *Heaven* is moved contrary to the *Primum Mobile* in an hundred years one degree; therefore the proper motion of the *Moon* being more swift maketh a more acute sound then the *Starry firmament*, which is the slowest of all, and therefore causeth the more base sound;

But by the violent motion of the *Primum Mobile*, is the most swift and acute sound of all; but the violent Motion of the *Moon* is most slow and heavy, which proportion and reciprocation of motions yeilds a most pleasant Harmony; from hence there are not any Songs, Sounds, or Muscally Instruments more powerfull in moving mans affections or introducing impressions, then those which are composed of Numbers, Measures and Proportions, after the example of the *Heavens*; Also the *Harmony* of the *Elements* drawn forth from their basis and *Angles*, as I shall speake of in order: now between *Fire* and *Aire*, there is a double proportion in the

Basis, and one and a half in solid Angles, again in planets a double; there arising hence an Harmony of a double *Diapason*, and *Diapente*; betwixt the *Aire* and *Water*, the proportion in their basis is double, and one and a half; hence *Diapason* and *Diapente*, but in their Angles double: hence again *Diapason*.

But between *Water* and *Earth*, the proportion in the Basis, is three fold and a third part more; from hence ariseth *Diapason*, *Diapente*, *Diateffaron*; but in the Angle again constituting *Diapente*; betwixt *Earth* and *Fire* in the Basis, the proportion is one and a half making *Diapente*; but in the Angles double causing *Diapason*, but between fire and water, *Aire* and *Earth*; there is scarce any Consonancy, because they have a perfect contrariety in their Qualities, but they are united by the Intermediate Element, as you shall finde in the following discourse after we have proved this *Hypothesis*.

Chap. V.

Grounds proving the motion and harmony of the Heavens and Planets, to be by the Angels, that Rule and Conduct them, and not in their power to move themselves, or cast any light, influence, or virtue to one another.

First, I consider the transcendent Excellency of the Nature of God; who being according to the true *Idea* of him, an essence absolutely perfect, cannot possibly be Body, and consequently must be something incorporeal; and seeing that there is no contradiction in the *Idea* of a spirit in general, nor in any of those kinde of spirits which I have written of; (where the *Idea* of God were set down amongst the rest) and that in the very *Idea* of him, there is contain'd the Reason of his existence, as you may see at large in my *Temple of Wisdome*, about the eighth Chapter; certainly if we finde any thing at all to be, we may safely conclude that he is much more. For there is nothing besides him, of which one can give a reason why it is, unlesse we suppose him to be the Author of it.

Wherefore

Wherefore though God be neither visible nor Tangible, yet his very *Idea* representing to our Intellectuall faculties the necessary reason of his existence, we are (though we had no other argument drawn from our senses) confidently to conclude, that he is the first mover and cause of all things, in this Harmonious world.

The second Ground is the ordinary *Phænomena* of nature, the most generall whereof is Motion. Now it seems to me demonstrable from hence, that there is some being in the world distinct from matter. For matter being of one simple homogenial nature, & not distinguishable by specificall differences, as the schools, it must have ever the very same Essentiall properties, and therefore of it self it must all of it be either without motion, or else be self moving, and that in such or such a tenor or measure of motion, there being no reason imaginable, why one part of the matter should move of it self, less then another; and therefore if there be any such thing, it can only arise from external impediment; now I say, if matter be utterly devoyd of Motion in it self, it is plain it has its motion from some other substance that is not matter, that is to say, a *Substance* Incorporeal. But if it be moved of it self, in such

or such a measure, the effect here being an Emanative Effect, cannot possible faile to be wherever Matter is; especially, if there be no external impediment: And there is no impediment at all, but that the Terrestrial parts might regaine an Activity very nigh equall to the *Ætheriall*, or rather never have lost it

For if the *Planets* had but a Dividend of all the motion which themselves and the Sun and Stars, and all the *Ætherial* matter possess (the matter of the *Planets*, being so little in comparison of that of the *Sun*, *Stars* and *Æther*) the proportion of motion that will fall due to them, would be exceeding much above what they have; for it would be as if four or five poor men in a very rich and popular City should, by giving up that estate they have, in a Levelling way, get equall share with all the rest; wherefore every *Planet* could not faile of melting it self into little lesser, finer substance then the purest *Æther*, but they not doing so, it is a signe, they have not their Motion, Harmony, and Agitation, nor influence of themselves; and therefore rest content with what has extrinsically accrued to them, be it less or more.

But the Pugnacious, to evade the stroke of our *Dilemma*, will make any bold shift, and though

though they affront their own faculties in saying so, yet they will say and must say, that the *Planets, Heavens, Angels* and *Men* are without motion of themselves, although they will say in spite of me, that part of the matter is self moving.

But to this I Answer, that first, this Evasion of theirs is not so agreeable to experience, but so far as either our sense or reason can reach, there is the same matter every where: For consider the subtle parts of matter discoverable here below, those which for their subtlety are invisible, and for their activity wonderfull; I mean those particles that cause that vehement agitation we feel in *Winds*. They in time loose their motion, and become of a *visible* vapours consistencie, and turn to *Clouds* then to *Snow* or *Rain*, after haply to *Ice* it self; but then in proceſſe of time, first melted into *Water*, then exhaled into *Vapours*; after more firmly agitated, do become *Winde* again: And that we may not think that this reciprocation into motion and rest belongs only to *Terrestriall particles*; that the *Heavens* themselves be of the same matter, is apparent from the *Ejections* of *Comets* into one *Vortex*, (as you may read in the *Methodically Learned Mathematician Mr. John Gadbury his Book of Prodigies*,) and the

the perpetuall rising of those spots and Scum upon the face of the *Sun*.

But secondly, To returne what is still more purgent: This matter that is self moved, in the impressing of motion upon other matter, either loose of its own motion, or reteyns it still intire, if the first, it may be dispoyled of all its motion: and so that whose immediate nature is to *Move* shall *Rest*, the entire cause of its motion still remaining viz it self: which is a plain contradiction, if the second, no meaner an inconvenience then this will follow, that the whole world had been turned into pure *Æther* by this time, if not into a perfect flame, or at least will be in the conclusion, to the utter destruction of all Corporeall Consistencies, for, that these self moving parts of matter are of a Considerable copiousnesse, the events does testify, they having melted almost all the world already into *Suns*, *Starrs* and *Æther*, nothing remaining but *Planets* and *Comets* to be dissolved: which all put together scarce beare so great a proportion as a Cherry to the Ball of the Earth, wherefore so potent a principle of Motion, still adding new motion to matter, and no motion once communicated, being lost (for according to the Lawes of motion, nobody looses any more motion

then it communicates to any other) it plainly follows, that either the world had been utterly burnt up ere now, or will be at the end of every seven thousand years, which is a lesse time to come than that which is past: let us passe to the Harmony of the Aspects of Starrs.

Chap. VI.

Of the Harmony of the Aspects of the Planets, and how they do transfer their received Light and Vertue downwards: of Intentions and Remissions by Configuration of Starrs: and how the Light of the Starrs passeth unto all parts, and the Aireall Spirits to us by them.

I Grant that in all Scituations the Starrs send forth their beams unto all the parts of Heaven and Earth, which they behold, as may be argued out of Sr. Christopher Heydon, in defence for *Astrology* and discourses by means whereof, the beams and lines of true motion in every two Stars do retaine a mutuall respect one to another, and so do evermore intercept some Arke of Heaven, and
concur

concur at some Angle of the Earth, which may seem to make an Aspect among themselves: yet neverthelesse all the Antient and Moderne *Astronomers* following nature for their guide, have heretofore regarded these few configurations only, being but five in all, namely, the *Conjunction*, *Sextile*, *Quartile*, and *Opposition*; amongst which although the first do not commonly go for an Aspect, because every Aspect is reputed a proportioned distance between two or more Starrs; yet neverthelesse seeing a certain position of the Starrs in the *Zodiack* is rather considered in this position, then any diversity of place, and that the enumeration of the Aspects ever beginneth from the *Conjunction*: Therefore as well in respect of this Analogy, as of the received use, it may not be secluded out of the number of Aspects, especially knowing that the Beames of the Starrs are as well extended upward and downward as obliquely & Collatterally; & by these beams are those *Idea's*, which originally proceed from God gradually imparted to the Aire, and from the air to the matter daily, by the help of the soul of the world, for the *Anima Mundi* hath in the fixed Stars her particular forms or Seminal Conceptions answerable to the *Ideas* of the Divine minde; of this you shall

shall be better satisfied in the following discourse.

Now if any man desire to know my reasons, why I observe these distances and Arks assigned unto the Aspects, as of more vertue then any other, surely the answer is easy, seeing nature it self every where, both in the motions and effects of the heavenly bodies, as also in other Arithmetically, and Geometrically respects, chiefly celebrateth these very proportions with a Singular prerogative, Nature hath as it were first allured us to observe the Aspects by speciall tokens or secret marks in the motion, and by them we know the Nature of the Native, in Body & Spirit.

Agrippa speaking hereof, thinketh they were first induced hereunto by observing the severall illuminations or ages of the *Moon*, for that when she is new, horned in her quarters, gibbosity and fullnesse, her formes are still changed at these proportioned spaces from the Sun.

Besides which, it is not to be passed in silence, which others have more particularly noted, then in her Annuall Revolution, she is still found about the *Trine* of her own place in the beginning of the former year.

Neither have other *Philosophers* failed to note, how Nature pointeth (as it were with a
fin-

finger) particularly unto every configuration; that we might observe how the *Angels Ascend & Descend*, & consider the motions of the other Planets. For thus *Avenroes* wittily affirmeth the two inferiour Planets in their stations to observe the Arke proper to a square Aspect. *Ptolomy* likewise with him as skillfully commendeth unto us the observation of the Δ by the stations of the three superiour planets. But above all, it cannot be considered without deep admiration, how nature hath singularly nobilitated all the Aspects in the motions of *Saturn* and *Jupiter*; for as their Conjunctions are rare, and but once in twenty years; so hath nature evermore disposed these Conjunctions in the most memorable places of the *Zodiack*, that is onely in such signs as behold one another in an equaliter, Triangle inscribed; for between any two Conjunctions of *Saturn* and *Jupiter*, there are 19 *Aegyptian* years, 318. dayes and 13. houres; in which time those Planets are moved from the place of their Conjunction and Signes, and almost three degrees, which accesse of three degrees is the cause why after Conjunctions, they passe from one Triplicity to another, and one Triplicity continueth 198. equal years 265. dayes (the intercalary day of every four year omitted) and ten hours.

houres. But the Revolution of all the Tri-
plicities is finished, but onely once in 794.
equall years, 329. dayes, and 16. houres, or
else in 724. *Julian* years, 133. dayes, 16.
houres; the double commeth to 1588, which
number of years they are thought to have
respected, that imagined the year 1588.
from the birth of *our Lord and Saviour Jesus*
Christ, would have been so fatall. From
hence therefore it is, that not without cause,
they are called great Conjunctions; as you
will finde by the great changes and cruell in-
fluence of them about the years 1663, 1664,
1665, 1666, 1667, 1668, 1669. these years
are likely to be troublesome; but all lyeth
in the power of Almighty God; I may not
tell you what shall particularly happen in
the world, to *France* first, &c.

They abide thus in one Triplicity almost
200. years, and not finishing all the Tripli-
cities of the Zodiack in much lesser than 800.
years; not having therefore reiterated all
the Triplicities eight times since the begin-
ning of the world. Neither are the other
Positions of the *planets* to be neglected; for
if any man will take the pains to observe
when *Saturn* and *Jupiter* do behold one ano-
ther with a Square or Opposition Aspect,
they shall evidently perceive that they still
carry

carry such a regard unto the Signs or places of their precedent Conjunctions, as ever more they irradiate the one and the other with a Sextile, Quartile, Trine or Opposition Aspects: And now this shall suffice to shew how every thing receives the virtue, influence and nature of the Stars and Planets; and thus you see the reason why one hearb bears a white flower and another a red, &c. The corruption of the Ayre and Earth changes the colours and kindes of Plants, and their seminal forms; and these influences of the Stars send down several souls of Brutes, into various bodies, &c.

And now in a word, to confirm the same by their virtue and effects: First, The *Physicians* are taught by experience, that the Crisis of all sharpe diseases have a notorious and most memorable sympathy with all these five configurations of the *Moon*, to the place of her being in the beginning of the sickness: Thus also you see the Seas themselves in their Tides to dance as it were after the motion of the *Moon*, while their Spring and highest floods alwayes comes with her Conjunction and Opposition to the Sun, as their Neaps and lowest Tides doe likewise respect her Quarters; and as memorable a thing it is, that the Seas in their daily flowing and ebbing

ebbing upon every Coast, have still a constant respect onely to such *Azimuthal* circles as are in a *Quartile* posture when the Moon passeth by them, it is more manifest then that I need to insist upon it, that the Sun it self seemeth greatly to respect the *Quartile*, in that he moderateth the vicissitudes of foure quarters of the year by his ingresse into the four *Æquinoctial* and *Tropical* points.

But now to descend to other speculations more mysticall then these, it is not amisse to begin with the Arithmetickall Observation, which the *Rosie Crucians* make of the Number of Signes agreeable to the Aspects; 1, 2. 3, 4. 6. answering in order to the *Conjunction*, *Sextile*, *Quartile*, *Trine*, and *Opposition*, for these numbers only, and none other, will divide the *Zodiack*, consisting of twelve signes, for which reason, they make them the only aliquate parts of a Circle. Thus also the Famous *Ptolomy* addeth not a little to the dignity of these irradiations, when he first observed the *Geometrical* proportion, which the subtenses of every of these Arks do retain in power to the Diameter of a Circle, as every man may read in the *Quadripartite*, others again, with no lesse subtlety, have observed, that amongst all Regular or ordinate figures that may be inscribed in a Circle, though

the same be infinite, there are none whose sides and Angles carry away the prerogative both at the Circumference and Center, but those whose sides and Angles are answerable to the subtenses and Arkes of their Aspects:

For thus amongst all ordinate Plains that may be inscribed, there are two whose sides joyned together have preheminance to take up a Semi-Circle, but only the *Hexagon*, *Quadrato*, and *Æquilaterall Triangle*, answering to the *Sextile*, *Quartile*, and *Trine*, irradiated the substance thereof, of a *Sextile Aspect*, consisteth of two signes, joyned to the substance of a *Trine*, composed of foure, being regular and æquilater, take up six signes which is a compleat semicircle; in like manner the sides of a quadrato inscribed, subtending three signes, twice reckoned, do employ likewise the Mediety of a Circle, and what those Figures are before said to performe, either doubled or joyned together, may also be truly ascribed unto the opposite aspect by itself, for that the Diametrall Line, which passeth from the place of Conjunction to the opposite point, divideth a Circle into two equal parts, the like whereof cannot be found in any other inscripts. For example, the side of a Rule

Pentago

Pentagon subtended 72, degr. of an Octagon, but 45. the remainder of which Arks, viz. 108 and 135. gr. are not subtended by the sides of any ordinate figure.

We will in order shew you the *Harmony* of *Beams*, and how the *Seminall formes*, *Soules* of *Brutes*, *Humane Soules*, and *Spirit of Nature* glides down by them; Now the subtenses of these Aspects be the same with the sides of the fore-remembred inscripts, and do one-ly therefore take up the circumference of a Circle: So it is evident, that the angles at which they concur, be the same wherewith the ordinate plains take up the whole space about the Centre; for if we consider the angle of a Sextile at the Earth, it is all one with that of an equilater triangle, consisting of 60. gr. and containeth $\frac{2}{3}$ of a right angle, but six times $\frac{2}{3}$ of a right angle makes four right angles; where six Sextiles equal to six equilater Triangles fill the whol space about a Point, which is equall to four right angles.

Secondly, Every angle of a Quartile is a right angle, and all one with the angle of rectangle Quadrilator figure; wherefore foure of them fill a whole space, and this is the reason that every Man, Woman, Monkey, Ape, Mare-man, Mare-maid, and all other living Creatures differ one from another;

You seldome see two things of any kinde in the world a like one another, that you could not know them if they stood before you ; Observe how that there is nothing upon the land, but it is also in the waters, of all manner of living Creatures, the reason proceeds from the Radiation of Stars, &c. but to my purpose.

Thirdly, The angle which two Stars in a Trine make at the Centre of the world, is measured by an angle of 120. gr. and so equall to the angle of a regular *Hexagon*, consisting of a right angle, and of $\frac{1}{2}$ of a right angle ; and therefore taken three times maketh four right angles : Wherefore three equilater *Hexagons*, or three Trine Aspects, doe also fill the whole space about the Centre : To which we may not improperly add the Opposite Aspect, consisting of two right angles, and therefore doubled, shall perform the like Office with the rest.

Any other figure of many angles, however joyned together at the angles, shall either want of four Angles or exceed them ; for example, the angle of *Pentagon* containeth a right angle and $\frac{1}{2}$ more ; wherefore three such angles placed about a point, shall fall short of four right angles by $\frac{1}{2}$ of a right angle, as on the other side ; four such angles shall

shall exceed four right Angles ; .

These speculations therefore considered, it were senselesse to imagine, that Nature hath so many wayes honoured these irradiations of the Stars in vain, and admonished us to a special regard of them by so many rare and secret Observations both in the motions of the Planets (as you heard before) and also in their effects and proportions; if they were not indued with more virtue than others; wherefore it hath no lesse exercised the learned *Dr. Ward*, *Mr. Tbq. Heydon*, *Mr. More*, and *Eugenius Theodidactus*, to finde out the reason, why these few Configurations, selected out of an infinite number, should be indued with such eminent efficacy. Neither as yet hath any reason been invented, with more applause for the probability thereof, then these proportions; *The learned Knight*, *Sr. Christopher Heydon*, demonstrates whereof, the Aspects are before shewed to consist; and they are the same which are found in *Harmonical Concords*.

For which cause, it is also thought no lesse probable, that the light of the Stars in these proportioned distances, should powerfully affect the matter of sublunary things, then that the like Geometrical Symmetry in sounds and voices should passionately stir up

the sense of the bearer. For to confesse the truth, so hath the admired providence of Nature ordained throughout all her works, that where due proportion is not wanting, there she never faileth to endue all her effects with such height of perfection, that the same becomes evident to the eye of every man: And from hence it is even in Artificial compositions also, as in Medicines; we know those onely to be most kinde and soveraign which observe a competent symmetry or temperature of the Active and passive qualities; with good likelihood therefore, and appearance of truth do most of the learned with *Hobs*, *Dr. Barlow* of *Queens*, *Master More*, and *Mr. Fisk*, resolve the onely cause of this efficacy from *Harmonicall proportion*.

And more clearly to expresse this similitude or affinity between the proportions of Aspects, and the like distances observed in the Musical Concords; we must understand (besides what we have said before) that all *harmony* whatsoever springeth originally from three such terms of numbers, as respect each other in such sort, that still their differences retain the same proportion that is found between the extreame. For example, in these three numbers 6, 4, 3. (answerable to the signes of the δ , Δ , & \square configurations)

figurations) here it is evident, if we compare the extreame with the mean, that two shall be the difference betwixt six; the first and four the second, and three the third number.

But two is double in proportion to one, therefore six the first number respecteth three, the third number with the like proportion. The Analogie of which proportions, as is before remembred, is found to be the fountain of all musick (as you heard before) rising originally from these three simple concordings distances, which by the Musicians are called (as I have written before) namely, Diapente, consisting of a sesquialter proportion, as six to four; or which is all one of three to two Diatessaron of a *sesquitertia*, as foure to three; And lastly, Diapason consisted of a double proportion, as six to three, or two to one; and is, as much in value, as both the two first distances and proportions put together.

For a *Sesquilater* added to a *sesquitertia*, according to the art of Proportions, doe produce a Diapason, or double proportion; such as is found between the former extreame compared together, viz. six and three, and in like manner, by comparing the Diapason with both these his parts, that is, with the *sesquilater*

sesquialter and *sesquitertia*, according to the usuall manner of supputating proportions, we are brought to the two other compounded, or imperfect concords, so constituting the five first and natural distances in Harmonical mixture, which afterwards, as they be diversly mixed between themselves, produce infinite variety of all kinde of melody.

After the same manner fareth it with the light and influence of Heaven : For although anciently there be but five irradiations observed, as most apt to action, namely, the \odot , δ , \triangle , \square , & \ast ; yet neverthelesse there is nothing more sure, then that by the Harmonical mixture of these proportioned beams, the generation and corruption of all living things in the Aire, Earth, and Water, *viz.* Men, Beasts, Fowle, Fishes, and creeping things and Plants of this mortal world, are infinitely varied ; For Children cry as soon as they are born, &c. And you see in several forms and species according to their kindes great differences ; wherefore, as the force of all Harmony, so likewise the effectual reason of all action in the influence of the stars, is properly deduced from the foresaid semmetry of these distances ; And therefore more fully to illustrate, that the angles of the Aspects, compared between themselves,

con-

concur with these Harmonies of Musick, it will be no hard matter, if that which hath been often repeated before be called to minde.

As that first, the Stars in an Opposite or Diametral Aspect are disjoyned by the space of two right angles, which are measured with the Ark of six signes, or 180. degrees of circumference; and that the Trine consisting of four signes, or 120. degrees is in value one right angle and $\frac{1}{3}$ of a right angle: also that the Quartile taketh up one intire right angle, and is subtended with the Ark of three signes, or 90. degrees. And lastly, that the Sextile is constituted but of two signes, or 60. gr. which is $\frac{1}{2}$ of a right angle; which being thus, if we now so compare the two right angles of the Opposition taken together with the angles of the rest of the Aspects; if either the Trine be placed between the Opposition and the Quartile, or the Quartile between the Opposition and the Sextile; you shall finde either way three numbers, which admit all the laws of harmonical proportions; Sr. Christopher Heydon hath so well demonstrated this, that I need not further explain my minde; For his Hypothesis salves this Phenomena, where to let the rest passe, as plain enough of it self, by that which

which is written before: You are further to note, that the Opposition compared with the Sextile, hath a triple proportion to the same, compounded of a double and sesquialter proportion, as Diapente with Diapason in Musick is, and so is found no simple or perfect Aspect: but exactly answerable to B. flat; the first imperfect or compounded concord in Musick being a sixth from G. sol, re, ut, which neverthelesse in some respects is after a sort esteemed perfect; because it useth the same division compared to D. sol, re, that the perfect concords do; For it is half a fifth, and scituate in the middle between F. ut and D. sol, re, as also the Sextile compared with the Trine is a just half thereof, which before hath been shewed in a sesquialter proportion to the Opposition, as D. sol. re is to F. ut, and therefore exactly agreeable to a Diapente in Musick, which the rather I here note, because you will have some use thereof afterward in observing, how spirits or Geniis slip down by other beams, not formerly observed, and these our best Astronomers and Mr. John Gadbury, Mr. Wing, marke new Aspects. And thus much shall shortly serve for the *Theory* or *Philosophicall* speculation of them that ascribe to the efficacy of these irradiations to the *Harmonicall* proportion, which

is found between them: Wherefore seeing these Learned Gentlemen admit them into *Astrology*, they shall then carry the same mutual respect one towards another, which the aforesaid *Harmonicall concords* do retaine between themselves, what wonder is it if nature in her operations, as well by *Lights* as by sounds admitted no other Symmetry, but that which is derived from these proportions, rejecting all other as irrationall and discordent.

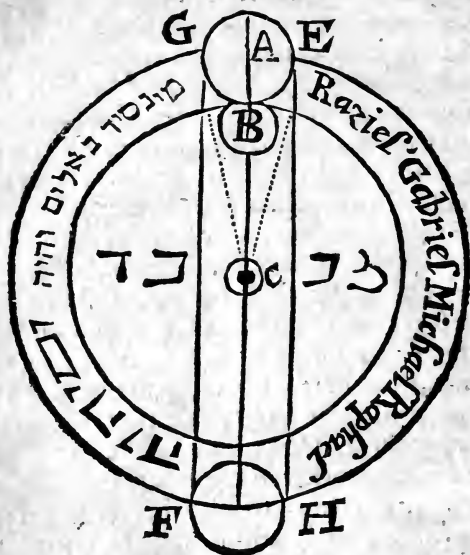
I shall next lay down some Reasons, why the aforesaid *Harmonicall* proportions are so effectually, drawn from the Symmetry of the world, being the same that is found between the five regular bodies inscribed one within another, why in the infinite variety of sounds and lights, these only should consent most sweetly in musick, sending down souls so merrily to the *Moon*, and from thence they come down sadly to the belly and Matrix of the *Earth* in prolific spirited *Winds* and *Waters*, and be effectual in the operations of nature: Neither hath any man herein endeavoured with more probability to give satisfaction unto the learned then *Des Cartes*, who having wittily laboured to demonstrate, that God in the creation of the world hath observed the same proportion in the magnitude

tude and distance of the *heavenly spheres*, which is found in the regular *Solides*, which (as *Geometry* teacheth) have their originall from the ordinate plains: In the end concludeth with good propability, that the *Heavenly* motions shall then consent sweetly, and Co-operate strongly together, when the nature of these sublunary things, indued (as he supposeth) with a sensitive or knowing faculty, apprehendeth the beams of the *Stars* to observe that respect in their concurrence at the Center of the *Earth*, which answereth unto the ordinate Plains, from whence the Regularity of these proportions is derived; as the impressed Characters of that *Symmetry*, which God is said to have used in the Creation of the world it self.

So supposing, that as often as the nature of anything meeteth with these proportions, it exerciseth it self as it were by *The Idea*, which it alwayes retayneth, and that in such sort; as what it doth but ordinarily and slackly at other times, it performeth now much more effectually, and as it were with extraordinary diligence: Nor (saith) *Sr. Christopher Heydon*) that these proportions work any thing of their own vertue, but of their *Idea's*; for in musick it is neither the sounds, neither the proportion of the concords,

ords, that work any thing of themselves, or beget any delightfull humour in a man, but the *Genius* approaching to the Instruments of sense first, carrieth the sounds inwardly and entertayning it, there valueth their proportions: and (finding the same good and *Geometricall*) lastly exhilarateth it self, and moveth the body, wherein it is as with an Object, wherein it taketh delight.

I will as perspicuously as I can deliver that which my self have further considered, as the reason why these beams should be more effectual than others, to let down and shed some secret influx of spirit; And you must know, that there is no difference between the *Stars* and their *Orbes*, but that the *Star* is *Densior pars ejusdem*, and as the *Stars* differ one from another in motion, magnitude, colour and vertue, so likewise those parts of *Heaven*, not onely admit, but send down the like variety of nature and qualities; The Conjunction and Opposition are the most potent and powerfull Configurations of all others, in their union of Beams, as is evident in this figure; where you see the Beams as well incident as reflected to be united, according to *Sr. Chr. Heydens Hypothesis*, let *A.* be in Conjunction here with *B.* it is first manifest, that all the Beams flowing from
G.



G. and E. the points of touch in the circumference of *A* shall unite themselves with the Beams that are sent from *B.* to *C.*; the Centre of the world: Secondly, you are also to observe, that in this case onely, the Beams onely of *A.* *C.* or *B.* *C.* coming from the Centre of the Stars, reflecteth into

into it self, as being onely perpendicular: Whereas those Beams which are sent from the points *E.* and *G.* make an acute angle at *C.* and do therefore reflect the one into the other at equal angles, as *G. C.* reflecteth from *C.* to *E.* and *E. C.* from *C.* to *G.* Last of all, the *harmony* that hapneth in Opposition, is manifest without more circumstance, where the Beams sent from the opposite points make but one streight line, as *G. F.* and *E. H.* in this Figure; except in cases where the Earth is bigger than the *Star* in Opposition, for there without latitude, the union of their beams must needs be hindred by interposition of the Earth; for which cause it is especially here to be remembred in the Conjunction of the two inferiour Planets with the *Sun*: That if this happen in the *Apogæon* of their *Epicycles*, their Conjunction shall not be of that efficacy or force, as when they are in *Perigæo*; because according to the *Hypothesis* of *L. Verulam*, they being above the *sun*, and the *sun* much bigger then they; the *sun* shall return all their beams to themselves from the Earth; so that their union by this means shall be interrupted and frustrate.

In like manner, in my Contemplation for help in the Configuration of the Sextile and Trine;

trine; I found that which did reasonably give me contentment by discourse with Mr. *Tubb* the Astrologicall Fencer, because in the concurrence of their Beams at the Earth, I found a mutual reflection of the one into the other; and so an union by reflection.



The Genii that send down the influences
are written in the outmost circle of all, and
let

let us now admit *A. B. C.* to be three Stars; *A.* and *B.* in a Sextile Configuration; *A. C.* in a Trine; then for so much as *B. F.* the Beam incident of the Sextile, falleth obliquely in respect of *A. F.* and maketh an acute Angle therewith, it is evident to those that have any mean understanding in the Opticks, that *B. F.* shall reflect to *C.* and so be united to *C. F.* the incident of the Star *C.* which is in a Trine Configuration with *A.* as also *C. F.* shall for the same reason reflect to the Star in *B.* and be likewise united with *B. F.* the incident of the Star at *B.* Behold here by the way, the grounds of that familiarity which *Phroates* the Indian Prince, noteth in these Arks of Heaven, when he considereth the Position apt for the *Apheta* of life, or the Houses of the Figure; and thus far have I pursued the Harmony and vertue, which is found in the Aspects: But when I come to consider of the Quartile, whose Beams onely cut each other *ad angulos rectos*, and so reflect into themselves; after much deliberation with my self, finding all aid of the Opticks to faile, I was forced with *Severinus* to say, *Ingenue fatebimur causam tantis effectibus nos demonstrare non posse: Id tamen certissimum esse tam diuturna observatione Coniectum habemus, ut ea de re dubitare puderet.*

G

Wherefore

Wherefore recounting with my self some of those speculations before remembred, and specially that Theorem of *Archimedes*, which prove the angles of the Sextile, Quartile and Trine to be onely proportionable in taking up the Centre of the World; the more I consider thereof the more I find my self confirmed; that the mystery or secret of these Configurations, is drawn from the *Elements of Spirits*, and rest chiefly in this, that these onely irradiations, and those that are derived from these, are proportional unto all partile matter, and therefore more effectual

For that these Irradiations onely are every way proportionable is before proved; whether you respect the taking up of the circumference, the power and proportion of their subtenses unto the Diameter; or lastly, and principally, the occupying of place at the Centre of the world; which prerogatives seeing no other Arks, Subtenses or Angles do enjoy: Therefore I conclude these above all others to be proportional unto the whole Systeme of the world; for that is truly said proportionable, which is neither defective interrupted, nor redondant; but such are the Arkes, Subtenses and Angles of those Irradiations, and none other: *Ergo*, These and none other are proportionable.

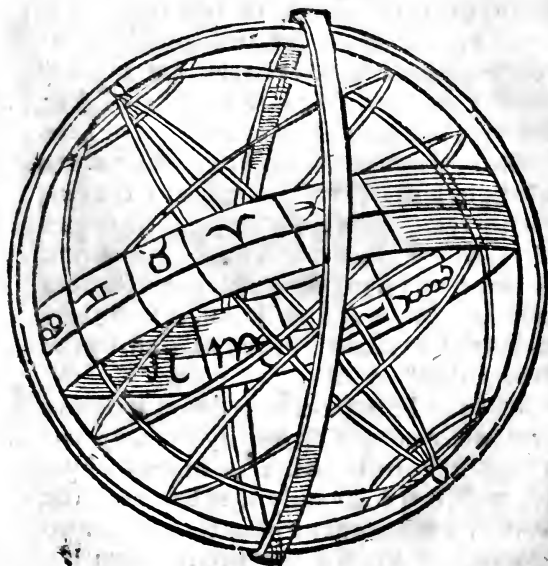
Now

Now as that which is defective, and wanteth proportion, leaveth the Action frustrate, and without Effect.

So that which on the other side offendeth in excesse, must incur the contrary fault, and over charge that which either Nature or Art intendeth; whereby of necessity it will follow, that there being no defect, nor excesse, but an equal and just mixture of the influence of the Stars in these irradiations; these onely shall be apt and convenient to produce agreeable effect in the matter of all sublunary things. For it fareth in these Effects, which are produced by the mixture of *Ethereal Fire*, *Idea's* and *Anima Mundi*: when their light and influence comes into the *aire*, as with the *Chymicall Doctors* in their operations, where the defect of heat produceth nothing: as on the other side, excesse doth either by sublimation, eruption, vitrification, breaking the vessel and the like, destroy the work.

And to make it yet clearer, how the beams of any *Starr* do proportionally take up the centre of the world, whereas, in that which went before, I have only shewed, how the points of those ordinate plaines, whereunto these configurations have been compared, often reiterated, do take up place; I will set

forth next, how the beams of any two Stars in any of the former configurations shall take up more space, then that which is comprehended between their incidents or beams of true motion; and how by their beams, either incident reflected, or opposite, they do possesse, and take up the whole centre of the world



at an instant with proportionable angles, for evident demonstration whereof (as our manner is) is concerning Conjunction and Opposition (whose force rather tendeth upon union then proportion,) I need no further labour, then to referr the Gentlemen, to the view of the last figure but one, where they may see the united beams of such Stars as are in Conjunction and Opposition to surround the center, and all elementary matter whatsoever subiect unto the *Actions* of heaven, and the ten lights that stand upon the eternal, rich Firy Tapestry, spread under the throne of God and the Idea's of his Divine Mind.

And so for the Quartile, whose beams incident and opposite, traverse the centre of the world at foure right angles viz. A F. G. G. F. I. A. F. H. and H. F. I. seeing foure points of a rectangle quadrilater figure hath been before proved to imploy place; I likewise need no other proof then the Gentlemen will in the last figure; consider how these foure right angles move by one quartile and take up the centre of the world. But concerning the Trine or Sextile, although the like be evident enough to any of mean skill, yet neverthelesse there are some other speculations which require a word or two more, for in the last figure suppose two stars A, and

B. Irradiate the earth with their Sextile beams, by various *Spirits* or *Genii* according to the place of Heaven; from whence these Aspects are darted, for you shall know the *Genii* may vary oftener then the wind and weather, and although it be true, that by the protracting of the opposite Beam from F. to D, the centre of the whole world seemeth used with proportionable angles B. F. A. being subtended by the ark of 60. which is before declared to be the angle of an ordinate æquilater triangle, and so leaveth the outward angle B. F. I. equall to the Angle of an ordinate Hexagon, subtended hereby the ark, 120, which is the ark of a Trine; the like being also understood of the angles made by the opposite beams adverticem, yet neverthelesse you are here further to consider, how the incident Beam of B. viz. B. F. reflecteth unto C. and so taketh up the whole semicircle A. B. C I. with three sextiles, viz. A. F. B. B. F. C. and C. F. I. In like manner, if you consider C. to be in a triangular Configuration with A. you see that as the opposite beame of A. viz. F. I. maketh a Sextile with the incident beame of a Starr at C. viz. C. F.

So C. F. being the beam incident of the Starr C. reflecteth also to the point B. and so
maketh

maketh the same three Sextiles, wherewith the whole Semicircle is taken up, as is before demonstrated: Wherefore this may satisfie the indifferent, how any two stars in any of these Configurations doe proportionally possesse the whole Centre of the world in the same moment without reiterating the same angle: Some able Artists have added unto these former Aspects three more viz. *Quintile* consisting of 72. degr. the *Biquintile* of 144. deg. and the *Sesquiquadrate* of 135. degr. so making eight Configurations answerable to the eight Consonant stops in a *Monochord*: Neither dare I for my part contradict these new additions, For having made triall as well in the speculations of the weather and meteors, as in the accidents of *Nativities*, I dare boldly affirme, that there have divers events and effects concurred with these new configurations, for which without these Considerations, you can finde as yet no reason for this their Observation.

For as in *Musick* there be but three perfect concords, viz. the diapason, diapente, and diatessaron: so in the *Harmony of the Beams*, by which the *Genii* come down, there are but three perfect aspects answerable to the *Harmony of the Heavens, Spheres and Planets*, Namely,

namely the opposition, the trine, & the quartile, the sextile being accounted, and so proved, to be but an imperfect Aspect answering exactly to B. flat, the first among the imperfect or compounded concords; wherefore considering that the first three perfect concords are found to have their perfect aspects answerable unto them, and that B. flat being an imperfect aspect, this made some *Gentlemen* suspect that the *Harmonical proportions* conteyned in the same *Monochord* might also have their aspects *viz.* the Quintile, Biquintile, and sesquiquadrate answerable unto them; and thus have I hunted through the heavens and traced the *Idea's* or *lights* of God through the *Sun*, and followed the *Genii* from their *Limbus*, a *sphere of pure ethereal Fire*, through the *Moon and Aire* to the prepared matter of the Earth, in which God hath ordained to incorporate them, and now let no man therefore take occasion to callumniate Astrology, because a Gold chaine drew *William Lilly* to flatter the King of *Sweden*, &c. I intend not in this place to Apologize for that noble and admired Art: But to demonstrate the *Harmony* of the *Macrocosme* and *Microcosme*; thus I have past cleerly through the *Harmony* of the *Yeames* or influence of the *lights and aspects of the planets*; and here I
come

come to unite the *Genius* to the *body*, &c. but first I shall shew you the differences of *Genii*.

Chap. VII.

Of Seminal forms, of Souls of Brutes; of the Soul of Man, and how they differ in Nature one from another, and how the soule of a man differs from an Angel.

HAVING now followed the *Genii* to the *Earth*; I shall enumerate four kinds of them, viz. The *λογος σπερματικος*, or seminal forms, the soules of brutes, the *Humane soule*, and that *Genius* or spirit which actuates or informs the vehicles of *Angels*. For I look upon *Angels* to be as truly a compound being, consisting of *Genius* and *Body*, as that of men and brutes: Their existence I shall not now go about to prove, for I have done that already in my Book, *The Temple of Wisdom*: My present deligne is to demonstrate to you the *Harmony* of the *Macrocosme*, & *Microcosme* & how
the

the *soul* of the one enters into the body of the other; and the difference of *Genii*; and to expound or define the notion of these things, so far forth as is needfull for the evincing that they are the *Ideas* or notions of things which imply no contradiction or impossibility in their Conception; which will be very easy for us to performe: the chief difficulty lying in that more generall *Idea* of a *Spirit*, &c.

Now this generall *Idea* can be contracted into kindes by no other difference then such as may be called peculiar powers or properties belonging to one Spirit and excluded from another, from whence it will follow, that if we describe these severall kinds of *Genii* by immediate and intrinsecall properties, we have given as good definitions of them as any one can give of any thing in the World.

I will begin with what is most Simple, the *Seminall formes of things*, which for the present deciding, nothing of their existence according to their *idæa Possibilis*, we define; *a seminal form is a created spirit, organizing duely prepared matter into life, and vegetation proper to this or the other kind of Plant, it is beyond my imagination what can be excepted against this description, containing nothing but what is*
very

very coherent and intellible, for in that it is a spirit, it can move matter intrinsically, or at least direct the motion thereof: But in that it is not an omnipotent spirit, but finite and created; its power might well be restrained to duely prepared matter, both for vitall union and motion; he that hath made these particular *spirits*, varying their faculties of vitall union according to the diversity of the preparation of matter, & so limiting the whole comprehension of them all, that none of them may be able to be vitally joynd with any matter whatsoever, and the same first cause of all things, that gives them a power of uniting with, and moving of, *matter duely prepared*; may also set such laws to this motion, that when it lights on matter fit for it, it will produce such and such a plant, *viz.* it will shape the matter into such figure, colour and other properties, as we discover in them by our senses; this is the first degree of particular life in the world, if there be any purely of this degree particular; but now as *Plato* has somewhere noted, the essences of things are like numbers, whose species are changed by adding or taking away an unite

Add therefore another intrincicall power to this of *vegetation*, *viz.* *sensation*, and it becomes

comes the *Genius* of a *Brute Beast*. For in truth the bare substance it self is not to be computed in explicate knowledge, it being utterly in it self unconceivable; and therefore, I will only reckon upon the powers, *A subject therefore from whence is both vegetation and sensation is the generall Idea of the soule of a Beast*, which is distributed into a number of kindes (as you shall see in the next chapter all in order) the effect of every intrinsical power being discernible in the constant shape and properties of every distinct kinde of brute creatures.

If we add to *vegetation* and *sensation* reason properly so called, we have then a settled *Idea* of the *Genius* of *man*, which I shall more compleatly describe thus, *A created spirit or Genius* indued with sense and reason, and a power of *organizing* *terrestriall Matter* into *humane shape* by *vitall union* therewith, and herein alone, I conceive does the *Genius* or *Soul* of an *Angell* differ, (for I take the boldnesse to call that soul, whatever it is, that has a power of vitally actuating the matter) differs from the *Genius* of a *man* in that the *Genius* of an *Angel* may vitally actuate an *airial* or *athercal* body, but cannot be borne into this world in a *Terrestriall* one.

An *Angelicall soul* is very intelligibly described

scribed thus, *A created spirit indued with reason, sensation and a power of being vitally united with, and actuating of a body of aire or ether only, which power over an aëreal or ethereal body, is very easily to be understood by my Wise mans Crown, in the third Chapter; for it being there made good, that union with matter is not incompetent to a Genius, and consequently not moving of it, nor that kinde of motion in a Spirit which we call contraction and dilatation; these powers if carefully considered will necessarily infer the possibility of the actuation and union of an Angelical Genius, with an Ætherial or aiery body: Plato writes of other Orders of Spirits, or Immateriall Substances, as the *Nûes* and *'Evâdes*, But there being more subtelty then either usefullness or assurance in such like speculations, I shall passe them over at this time; having already irrefutably made good, that there is no incongruity, nor impossibility comprised in the *Idea of a spirit*, or incorporeal substance.*

But there is yet another way of inferring the same, & it is the argument of *Honest Paracelsus*, whereby he would conclude, that there is *de facto*, a substance in us distinct from matter *viz.* our own minde. For every reall affection of property being the mode of
some

some substance or other, and reall modes being unconceivable without their subjects; he inferrs that, seeing we can doubt whether there be any such thing as *body* in the *World*; (by which doubting we seclude Cogitation from body) there must be some other substance distinct from the body, to which cogitation belongs, but I must confess this argument will not reach home to *Paracelsus* his purpose, who would prove in man a substance distinct from his body; for being there may be modes common to more subjects then one, and this of Cogitation, may be pretended to be such as is competible as well to substance corporeall as incorporeall, it may be conceived apart from either though not from both. And therefore his argument does not prove that that which does think or perceive, is a substance distinct from our body, but only that there may be such a substance, which has the power of thinking or perceiving, which yet is not a body: And this was argued before *Sr. Ralph Freeman Knight, &c.* by *Mr. Thomas Heydon* and my self, who for fashion sake would needs say something syllogistically; but truth needs no Crutches. For it being impossible that there should be any reall mode, which is in no subject, and I clearly conceiving cogitation

tation independent, for existence on corporeal substance; it is necessary, that there may be some other substance on which it may depend: which must needs be a substance incorporeall. And thus I have shewed you the differences of Genii; and now I shall demonstrate how God by his Idea's gives life and vertue to all things in the world:

Chap. VIII.

How different vertues are infused into severall kinds of things, by the influence of the heavens, Starrs and Planets.

I Might easily decline this Controversie, by pleading onely, that the entrance of the *Soul* into the *Body*, supposing her pre-existence, is as intelligible as in those other two wayes, of Creation and Traduction. For how this newly Created soule is infused by God, no man knows, nor how? If it be traducted from the Parents, both their souls contribute to their making up a new one; For if there

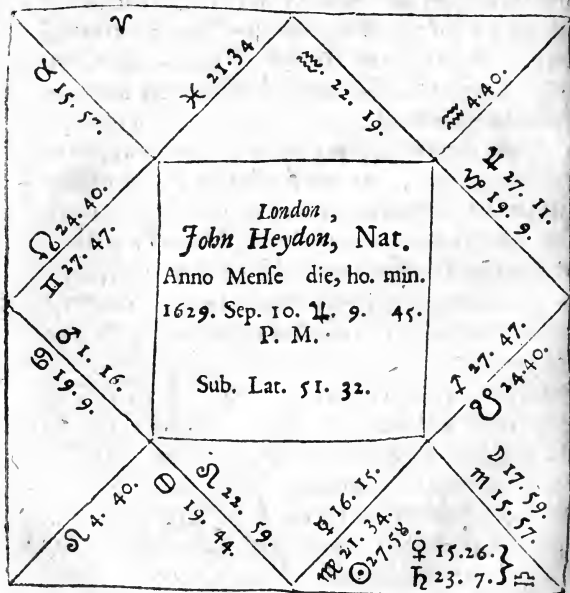
there be dicision of part of the soule of the Male, in the injection of his seed into the Matrix of the Female, and part of the Female soule to joyn with that of the Males; besides that the decision of these parts of their soules, makes the soule a discerpible essence, it is unconceivable how these two parts should make up one soule for the Infant; A thing rediculous at first view: But if there be no decision of any parts of the *Soul*, and yet the *Soul* of the Parent be the cause of the soul of the Childe, it is perfectly an act of Creation; a thing that all sober men conclude incompetible to any particular Creature. It is therefore plainly unintelligible, how any soul should passe from the Parents into the body of the seed of the *Fetus*, to actuate and inform it; but that all inferiour bodies, are exemplified by the superiour *Idea's* or *Genii*: Now we define an *Idea* to be a form above bodies, souls, minds, and to be but one simple, pure, immutable, indivisible, incorporeal and eternal, and that the nature of all *Idea's* is the same.

Now all *Idea's* proceed from *God*, and are distinguished amongst themselves by some Relative consideration; least whatsoever is in the world should be but one thing without any variety, and that they agree in
essence;

essence; least God should be a Compound Substance. In the second place (to be very serious) we place them in the very intelligible it self, *in the soul of the world*, differing the one from the other by absolute forms; so that all the *Idea's* in God indeed are but one form; but in the *Anima Mundi* they are many: they are placed in the minde of all other things, whether they be joyned to the body, or separated from the body, by a certain participation; and now by degrees are distinguished more and more; we place them in Nature, as certain small seed of forms infused by the *Idea's*: And lastly, we place them in matter as shadows. Here unto may be added, that in the soule of the world, there be as many seminal forms of things, as *Idea's* in the minde of God.

Now again by these forms, she did in the Heavens, in the Element of Spirits above the Stars, frame to her self shapes also, and stamped upon all these some properties; on these stars therefore shapes and properties, and all vertues of inferiour species, as also their properties depend; so that every species hath its celestial shape or figure that is suitable to it; from which also proceeds a wonderfull power of operating, which proper gift, it receives from its own *Idea*, through

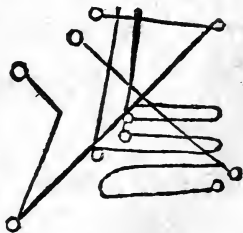
the seminal forms of the *anima mundi*: For *Idea's* are not onely essential causes of every species, but are also the causes of every virtue, which is in the species; such as have a certain and sure foundation not fortuitous nor casual, but efficacious, powerfull and sufficient, doing nothing in vain.



These virtues and *Genii* do not err in their

actings, but by accident, viz. by reason of the impurity, or inequality of the matter; for upon this account, there are found things of the same species, more or lesse powerfull, according to the purity or indisposition of the matter: For all celestial influences may be hindred by the indisposition, and insufficiency of the Matter; but I must haist the *Genii* to their Vehicles & then body them in a Terrestrial *Idea*, or a form of flesh, as followeth.

By an Example of a Figure of Heaven, 1629. Sep. 10. 45. 9h. P.M. to finde the name of my *Genius*, I look the places of the five *Hylegi-ans*, and making projection always from the beginning of *Aries*, & the Letters being found out, and being joyned together according to the degree ascending, make the name of my *genius Malhitiriel*, who had upon Earth familiarity with *Elias*, and many good spirits are wont to shew themselves, and be associates with the souls of them, that are purified; Ex-



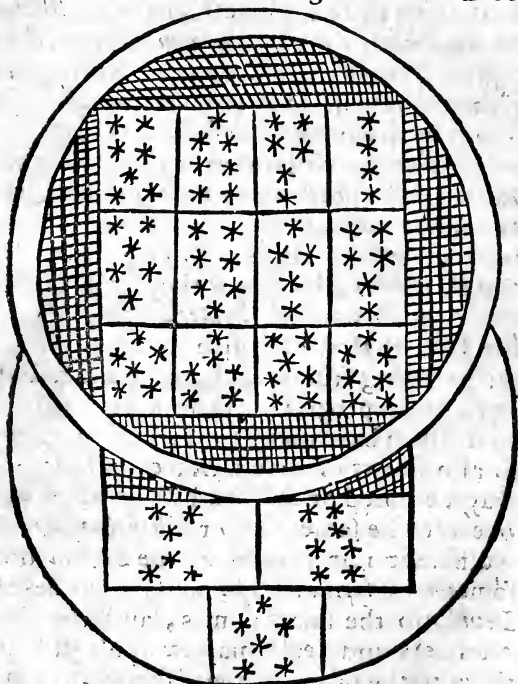
amples of which, there are many in sacred *Vrit*; as *Adam* had familiarity with the angel *Raziel*, *Shem* the son of *Noah* with *Jo-*

phiel, Abraham with Zadkiel, Isaac and Jacob with Peliel, Joseph, Joshua and Daniel with Gabriel, Moses with Metattren, Elias with Malbitiriel, Tobias the younger with Raphael, David with Cerniel, Mannoah with Phadael, Job with Cenez, Plato with Cerrel; Ezekiel with Asmael, Esdras with Uriel, Solomon with Michael, Socrates with Levaniel, Gideon with Semiel, &c. And the names of *Genii* are made by *Hebrew, Greek, Chaldean, Arabick, Egyptian or Latine* letters, from the degree of the *Ascendent*, through each degree according to the order of *signes* to cast the *Letters*; and what letters fall into the places of the aforesaid stars found out above, and rightly joyned together, make the name of a *Genius*; but some curious wits have conceited, that my going to school in *Warwick-shire* amongst my mothers friends one while, and afterwards in *Devonshire* amongst my Fathers friends, changes the Nature of my *Genius*; they are mistaken, although I have been in *Italy, Spain* and *Turkey*, and many other parts of the world, yet is my *Genius* not changed; For *Mercury* my Significator in *Virgo*, and *Venus* in *Libra*, give me the Nature of my *Genius*; and *Gemini* will be my *Ascendent*: Here they object again, that it falls out, that men of a differing Nature and Fortune do often-

times

times by reason of the same Ascendent and name, obtain the same *Genius* of the same name: Note the Position of the Heavens may differ by the Planets places; *Although Elijah had the same I have from Heaven*; and you must know therefore, that it must not be thought absurd, that the same *Angel* may be separated from any one *soul*, and the same be set over more: And yet the *soul* after the *Death* of the *Body* wears the same name the *Priest*, *Godfathers*, *Mothers* and *Parents* consented to give the body at *Baptism*, as guided by *God the chief Father*. Now they finde out an evill *Genius* from the *Almutes* of the Angle of the Twelfth House, which they call an evill spirit, casting from the degree of the falling, against the progresse of the signes. And as divers men have many times the same name, so also spirits of divers Offices and natures may be noted or marked by one name, by one and the same *Seal* or *Character*, yet in a different respect; for as the *Serpent* doth sometimes typifie *Christ*, and sometimes the *Devill*, so the same names, and the same Numbers and Seals may be applyed sometimes to the order of a good spirit, and sometimes to the order of a bad: And as there is *A Heaven above*, so there is a *Heaven below*; and as there are *Stars above*, so there are *Stars*

below ; and all that is above is also below , which makes the Harmony and agreement of the World. And this is the Figure of the Earth



in which I was born ; and as you may see in my *Rosicrucian Infalible Axomata* , how numbers

numbers work upon the soul; so you may see in my three Books which were the title of *The Temple of Wisdome*, how these figures work upon the body, and *Harmony* upon the whole *Animal*; And there is a *secret divine* power in them, as there is in Herbs and Plants that Cure Diseases. Again, there are *Spirits* in the *Earth* that *vivifie* all things upon the *Earth*, and there is a *spirit* in the *water* that *causes* the *flux*, and *influx* of the *Sea*; and these are the

Characters of the *ministering* spirits, which *St. Paul* saith, were sent forth to them who shall be *heires* of *salvation*? And we read in *Esay*, *The Angels* of the *Lord* went forth, and



slew in the *Tent* of the *Assyrians* *One hundred eighty five thousand*; And these are the *sons* of the *Oyle* of *splendour*, we read of in *Zachary*, who assist the *Rulers* of the *whole Earth*: And the highest place of these *Orders* below, are those which they call *היותהקדש*, i. e. creatures of *Holinesse*, by the which *God* giveth the gift of *Being*. In the second place, succeed *Ophanim*, i. e. forms or *Wheels*, by the which *God* distinguisheth the *Chaos*: In the third place are

Aralime

Aralim, i. e. great, strong and mighty Angels, by the which *Jehova Elohim* pronounced, or *Jehovah* joyned with *He*, *Administretb Form to the liquid Matter*: In the fourth place are *Hasmalim*, by which *El*, God frameth the Effigies of bodies; The fifth order is from *Seraphim*, by the which God *Elohim Giber draweth forth the Elements*; The sixth is *Malachim*, i. e. of Angels, by the which God *Eloha* produceth mettrals: The seventh *Elohim* i. e. the spirits of the Earth, by the which God *Jehovah Saboath* procreateth *Animals*: The nineth is from *Cherubim*, by the which God *Sadai* created Mankinde. The tenth *Issim*, i. e. Nobles, strong men, or blessed, by the which God *Adonai* bestoweth Knowledge in Nature, Reason, Philosophy and Divinity, and thus are the works of God done in Earth, as they are in Heaven Harmoniously.

Chap.

Chap. I X.

How the Genii are united to their different Vehicles; Of Ætherial and Terrestrial Vehicles. The Duration of the Genii in their several Vehicles necessary for the understanding, how they enter into this Earthy body.

FOR your better understanding how a pre-existent Genius may enter this Terrestrial body; there are two things to be enquired into, the difference of the Vehicles of Genii, and the cause of their union with them: The Platonists doe chiefly take notice of three kinds of Vehicles, *Æthereal, Aereall and Terrestrial*; And now I shall shew you how the genius is united to the body, or terrestrial Vehicle by the *medium* or spirit of the world; for there is nothing of such transcending vertues, which being destitute of divine assistance, is content with the Nature of it self.

And these divine powers, which are diffused into things are *Lights, Genii or Idea's* call them which you will: For the vertue of things depend upon these, because it is the property of the *Soul* to be from one matter extended into divers things; and sometimes
the

the *soule* of one thing, they say goes out into another: altering it and hindering the operations of it. As the soul of false-hearted course-natured Scolds offend the fine temper of of a delicate sweet natured Woman; and the spirits of the first sort, they say, goes into the Daws and Crows; but the second will surely inhabite the *Ethierial-Region*, the Country of God.

And the *Diamond* hinders the operation of the *Load-stone*, that it cannot attract Iron, now seeing the soule is the first that is movable, and as they say, is moved of it self; but the body, or the matter is of it self unable, and unfit for motion, and doth much degenerate from the soule, therefore there is a more excellent *medium*, viz. such a one that may be as it were no body, but as it were a soule, or as it were no soule, but as it were a body: viz. by which the soule may be joynd to the body; now such a *Medium* I conceive is the *spirit of the World*, viz. that which we call the *Quintessence*: because it is not from the four Elements, but a certaine first thing, having its being above, and besides them.

There is therefore such a kinde of Spirit required to be, as it were the *Medium*, whereby *Celestiall Genii* are Joynd to gross bodies of red Earth, and bestow upon them wonderfull

full gifts. This spirit is after the same manner in the body of the world, as a *Genius* is in the body of a man: For as the powers of our souls are communicated to the members of the body by the spirit, so also the vertue of the soul of the world is difused through all things by the Quintessence.

For there is nothing found in the whole world, that hath not a sparke of the vertue thereof; yet it is more, nay, most of all infused into those things which have received or taken in most of this spirit, now this spirit is received or taken in by the *Rays* of the *Stars*, so farr forth as things render themselves conformable to them; by this spirit every property is conveyed into *Herbs*, *Stones*, *Metals* and *Animals*, through the *Sun*, *Moon*, *Planets*, and through *Stars higher then the Planets*: Now this spirit may be more advantageous to us, if any one knew how to separate it from the *Elements*; or at least to use those things chiefly, which do most abound with this spirit, for these things, in which this spirit is lesse drowned in a body, and less checqued by matter, do more powerfully, and perfectly act, and also more readily generate their like. For in it are all generative and seminary vertues, for which cause, some *Doctōrs* and *Alchimists* endeavour to separate this spirit from

from *Gold*, and make the *Pentarva*, which is easy but very costly, but if it be rightly separated from *Gold* and *Silver*; if you shall afterwards project upon any matter of the same kinde, (*i.e.*) any mettall, will presently turn it into *Gold* or *Silver*, and I know how to do that, and have seen it done but we could make no more *Gold*, then the weight of that was, out of which we extracted the spirit. For seeing that is an extence forme, and not intence, it cannot beyond its own bounds change an imperfect body into a perfect, which I deny not but may be done by another way.

Now originally *man* was taken out of the great *World*, as woman was taken out of Man: For man was a piece of *Red earth*: But while I contemplate this strange vertue of the spirit of the world, the power of the soule of the woman comes into my minde; in which there is no such measure or exaltednesse, that it should be able to act such Miracles, as I may so call them, rather then natural effects: I cannot but be more then usually inclinable to think that the Plastick power and faculty of the soule of the Infant, or whatever accessions there may be from the imagination of the Mother, is not the adæquate cause of the Formation
of

of the *Fetus*; but if you think this is onely my bare word, read *Orpheus*, *Synesius*, and *Zoroaster*; and they will be my Authority for this Doctrine.

If this be not enough, I will follow the *method of God*, & examine the nature & composition of man: You finde in *Genesis* that God made him out of the *Earth*; This is a great mystery, For it is not the *common Pot Clay*, but an other thing, and that of a far better nature: He that knows the subject of the *Philosophical Medicine* and the *Pantaceu*, and other secrets, how to cure all diseases, & raise the Dead to life again, and by consequence know what destroys or preserves the temperament of man: And in man are three principles homogenial with his life, such as can restore his decayes, and reduce his disorders to a *Harmony*. They that are ignorant in this point are not competent *Judges of life and Death*, but *Quacks* and *Pispots Doctors*.

To unite the soule to the body, the spirit of Nature assists this performance; so we have discovered a cause proportional to so prodigious an Effect: For we may easily conceive that the deeply impassioned fancy of the Mother snatches away the *spirit of Nature into Consent*, which spirit may rationally be acknowledged to have a hand in the effort-
mation

mation of all vitall Beings in the world, and haply be the onely Agent in forming of all manner of Plants.

In which kinde, whether she exert her power in any other *Elements* then *Earth* and *Water* : I will conclude no further than that there may be a possibility thereof in the calmer Regions of *Aire* and *Æther* ; To the right understanding of which conjecture, some light will offer it self, from what I have said, concerning the visibility and consistency of the *Aerial Demons*, in their occurrences one from another.

But this is not the onely Argument that would move one to think that this *Spirit of Nature* intermeddles with the Efformation of the *Fetus* ; for those signatures, viz. marks, moles and Scars, that are derived from the Mothers fancy, in the Act of Conception, cannot well be understood without this *Hypothesis* ; For what can be the subject of that Signature ? Not the Plastick part of the soul of the Mother.

For that it is not the Mothers soule that efforms the *Embrio* (as *Epicharmus*, *Cebes*, *Pselus* and *Proclus*, ingeniously conjecture, from the manner of the Efformation of *Birds*, which is in their Eggs, distinct from the *Hen*, and they may aswel be Hatched without any
Hen

Hen at all; a thing I have ordinarily seen both in *Ægypt* and *Arabia*: I have seen it also in *Italy* and in *Barbary*:) Now the *Embrio*, for it hath yet no body, nor its *Genius*, for the *Soule*; if we believe *Plato* and *Boethius*, is not yet present there. But the *Spirit of Nature* or *mediū* is present every where, which is snatcht into consent by the force of the Imagination of the Mother, retains the Note, and will be sure to seale it on the body of the Infant.

For what rude inchoations the soul of the world has begun in the Matter of the *Fetus*, this signature is comprehended in the whole designe; and after compleated by the presence and operation of the Particular *soule* of the *Infant*, which co-operates conformably to the Pattern of the *Soule of the world*, and insists in her footsteps, who having once begun any hint to an entire designe; she is alike able to pursue it in any place, she being every where like, or rather the same in her self: For as our *Genius*, being one, yet, upon the various temper of the *Spirits*, exerts her self into various imaginations and conceptions; so the *Genius* of the world, being the same perfectly every where is engaged to exert efformative power every where alike, where the matter is exactly the same.

Whence

Whence it had been no wonder, if those *Chickens* above mentioned, sometimes marked with *Hawkes heads*, had been hatched an hundred miles distant from the Hen, whose imagination was disturbed in the act of conception; because the *soul of the world* had begun a rude draught, which it self would as necessarily pursue every where; This opinion therefore of *Plato* is neither irrational nor unintelligible, That the *Anima Mundi* interposes and insinuates into all Generations of things, while the matter is fluid and yeilding, which would induce a man to believe, that she may not stand idle in the transfiguration of the *Ve-bicles* of the *Genii*, but assist their fancies and desires; and so help to cloath them, and attire them according to their own pleasures; or it may be sometimes against their wills, as the unweildinesse of the Mothers fancy forces upon her a monstrous birth.

Now the soul fallen into this low and fatall condition, where she must submit to the course of Nature, and the laws of other Animals, that are generated here on Earth, displays her self by degrees, from smaller dimensions to the Ordinary size of men, when as this faculty of contracting and dilating
of

of themselves is in the very essence and *Idea* of all *Spirits*; as I have written in my second book of the *Rosie Crucian Physick*, cap. 3. So she does but that leasurely and naturally now, being subjected to the laws of this *Terrestrial Fate*, (as I have noted in the *Idea of the Law*) which she does, exempt from this condition suddenly and freely : Not growing by *juxta* — position of parts, or intermission of matter; but enlarging of herself with the body, meerly by the *Dilatation* of her own Substance, which is one and the same alwayes. And now I shall speak of the harmony of mans body, how the soul fashions it.

Chap. X.

Of the Harmony of the Microcosme, how the Spirit or Genius proportions the body: How the Body agrees with Musick, and of the measure and Number of Members in Man.

MAN in his *Original* was a branch planted in God, and behold he is the most beautifull and perfectest of his works, wearing his Image yet, and is called the lesse world; Therefore he by a more perfect composition and sweet *Harmony*, and more sublime dignity doth contain and maintain in himself all *Numbers, Measures, Weights, Motions, Elements*, and all other things which are of his Composition.

And in him, as it were, in the supreme workman-ship, all things obtain a certain high condition, beyond the ordinary consonancy, which they have in other Compounds: From hence in old time, Men did Number by their Fingers, and shewed all Numbers by them: And they seem to prove that from the *very joynts of mans body*, all *Numbers, Measures, Proportions*, and *Harmonies* were *invented and contrived*,

And



And according to the Measure of the body, is framed *Temples, Palaces, Churches, Chapels, Abbeyes, Houses, Theaters*; also *Ships Guns, Engins*, and every kinde of Artifice; and all members of Edifices and buildings, as *Col-*
lums,

lums, Chapiters, of Pillars, Basis, Buttresses, Feet of Pillars, &c. Moreover God himself taught Noah to build the *Arke*; according to the measure of Mans body; and he made the whole Fabrick of the world proportionable to Mans body; therefore it is called the great World, mans body the lesse.

Therefore all those who have written of the Microcosme or of man, measure the body by six feet, a foot by ten degrees, every degree by five minuites; and thus we number sixty degrees, which make three hundred minuits, to the which are compared so many *Geometrical Cubits*; by which *Moses* describes the *Arke*: For as the body of man is in length three hundred minuits, in breadth fifty, in height thirty.

So the length of the *Arke* was three hundred Cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be six fold, to the height ten fold, and the proportion of the breadth to the height about two thirds: In like manner the Measures of the Members are proportionate, and consonant both to the parts of the world, and Measures of the *Archetype*, and so agreeing, that there is no member in man, which hath not correspondence with some signe, Star, *Intelligence*, *Divine name*, some.

Sometimes in God himself, the *Archetype*; but the whole measure of the body may be turned, and proceeding from roundness, to turn and tend to it again: And the body may be measured many ways; for example, if a man be placed upright, with his feet together and his Arms stretched forth, he will make a Quadrature equilateral, whose Centre is the bottome of the belly: But if on the same Centre, a Circle be made, by the Crown of the Head, the Arms being let fall so far, till the end of the Fingers touch the Circumference, make as much as the Fingers ends are distant from the top of the head.

Then they divide that Circle, which was drawn from the Centre of the lower belly, into five equall parts, which do constitute a perfect *Pentagon*; and the heels of the Feet, having reference to the Navile, make a *Triangle* of equal sides; but if the heels being unmoved, the Feet be stretched forth on both sides, to the right and left, and the hands lifted up to the line of the Head, then the ends of the Fingers and Toes do make a square of equal sides, whose centre is on the Navile; as if a man stood in the midst of a Figure, and his hands made shorter by the fourteenth part of his upright stature; then the distance of his Feet having reference to

the lower belly, they will make an equilateral *Triangle*; and the Centre being placed in his Navile, a Circle being brought about, will touch the *ends* of the Fingers and Toes. And if the hands be lifted up as high as may be, above the Head, then the Elbows will be equall to the Crown of the Head; and if then the Feet being put together, a man stand streight, he may be put into an equilateral square brought by the extremities of the Hands and Feet.

The Centre of this square is the Navile which is the middle betwixt the top of the Head and the Knees; Observe the Compass of a Man under the Arm-pits contains the middle of his length, whose middle is the bottome of his breast, and from thence upward to the middle of his breast betwixt both duggs, and from the middle of his breast unto the crown of his head, on every side the fourth part: also from the bottome of his breast to the bottome of his knees, and from thence to the bottome of his ankles the fourth part of a man, the same is the latitude of the shoulder blades, from one extrem to another, the same is the length from the elbow to the end of the lowest finger, and therefore this is called a Cubit.

Thus we count foure Cubits make the length

length of a man, and one Cubit the breadth, which is in the shoulder blade, but that which is in the compasse one foot; now six hands breaths make a Cubit, foure a foot, and foure finders breadth make a hand breadth, and the whole length of a man is twenty four hand breadths, of six foot, of ninty six fingers breadths, from the bottom of his breasts to the top of his breasts, is the sixth part of his length, from the top of his breast to the top of his forehead and lowermost root of his haire, the seventh part of his length.

Of a strong and well set body, a foot is the sixth part of the length, but of a tall the seventh. Neither can (as *Zoroaster*, and *Jarchas* testifie) the talnesse of mans body exceed seven feet, the *Diameter* of his Compass is the same measure, as is from the hand being shut unto the inward bending of the elbow, and as that which is from the breast to both duggs, upward to the upper lip, or downward to the navel; and as that which is from the ends of the bones of the uppermost part of the breast, compassing the Gullet, and as that which is from the sole of the foot to the end of the Calfe of the leg, and from thence to the middle whirle bone of the knee, all these measures are co equall, and

and make the seventh part of the whole height.

The head of a man from the bottome of the chin to the crowne of his head, is the eighth part of his length, as also from the elbow to the end of the shoulder-blade: so great is the Diameter of the compasse of a tall man; the Compasse of the head drawn from the top of the forehead, and the bottome of the hinder part of the head, make the first part of his whole length, so much also doth the breadth of the breasts, nine face breadth make a square well set man, and ten a tall man.

The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin, is one, then from the bottome of the throat, or the top of the breast unto the top of the stomack is another, from thence to the navile is a third, from thence to the bottome of the thigh a fourth, from thence the hip to the top of the calfe of the legg makes two, from thence to the joynt of the foot makes two more, all which are eight parts.

The space from the top of the forehead to the crowne of the head, and that which is from the chin to the top of the breast, and that which is from the joynt of the foot, to the

the sole of the foot, I say these three spaces joyned together make the ninth part; in breadth, the breast hath two parts, and both arms seven, but the body, which ten face breadths make, is the most exactly proportioned.

Therefore the first part of this, is from the crowne of the head to the bottome of the nose, from thence to the top of the breast, the second; and then to the top of the stomack the third; and from thence to the navile, the fourth; from thence to the privy members the fifth; where is the middle of the length of man; from whence to the sole of the feet, are five other parts; which being joyned to the former, make ten whole; by which every body is measured by a proportioned measure. For the face of a man from the bottome of his chin, to the top of his forehead, and bottome of the haire is the tenth part: The hand of a man from the shutting, to the end of the longest finger is also one part; also betwixt the middle of both duggs is one part, and from both to the top of the gullet is an equilaterall triangle, the lattitude of the lower part of the forehead from one eare to the other is another part: the latitude of the whole breast,

viz.

viz. from the top of the breasts to the joynt of the shoulder blades, is on both sides one part, which make two; the compasse of the head cross-wise from the distance of the eye-browes by the top of the forehead unto the bottome of the hinder part of the head, where the haire ends, hath also two parts; from the shoulders on the outside unto the coupling together of the joynts of the Hand, and on the inside from the Arme-pits unto the beginning of the palme of the Hand, and of the Fingers, are three parts. The compasse of the Head by the middle of the Fore-head hath three parts; the compasse of the Girdling hath foure parts in a well set man, as (saith *Pomponatius*) but in a thin body three parts and a halfe, or as much as is from the top of the breast to the bottome of the Belly; the compasse of the Breast by the arm-pit to the Back hath five parts, *viz.* as much as half the whole length from the Crowne of the head to the knurles of the Gullet, is the thirteenth part of the whole altitude; the Armes being stretched upward, the Elbow is even to the Crown of the Head.

But now let us see how equall the other commensurations are to one the other, as much as the distance is from the chin to the top of the Breast, so great is the latitude of
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the Mouth, as much as is the distance betwixt the top of the breast, to the Navile, so great is the compasse of the Mouth; as much as the distance is from the Chyn to the crown of the head, so great is the latitude of the girdling place; as is the distance from the top of the Nose to the bottome, such is the distance betwixt the chin and the throat; Also the cavity of the eyes from the place betwixt the eye-browes unto the inward corners, and the extention of the bottome of the Nose; & the distance from the bottome of the Nose to the end of the upper lip; I say these three are equall amongst themselves, and as much as from the top of the Nayle of the forefinger to the lowermost joynt thereof; and from thence where the hand is joyned to the arme on the outside, and in the inside from the top of the nayle of the middle finger unto the lowermost joynt, and from thence to the shutting of the hand: I say all these parts are equall amongst themselves; the greater joynt of the forefinger, equalls the height of the forehead; the other two to the top of the Nail, equall the Nose; from the top to the bottome, the first and the greater joynt of the middle finger equall the space which is betwixt the end of the
Nose

Nose to the end of the Chyn, and the second joynt of the middle finger is as much as the distance from the bottome of the Chin to the top of the lower Lip, but the third is from the mouth to the end of the Nose, but the whole hand as much as the whole face.

The greater joynt of the Thumb is as much as the wideness of the Mouth, and as the distance betwixt the bottome of the chin and the top of the lower lip, but the lesser joynt is as much as the distance betwixt the top of the lower and the end of the nose; the Nails are half as much as those joynts, which they call the Naylor joynts, the distance betwixt the middle of the eye-browes to the outward corners of the Eyes, is as much as betwixt those corners of the Ears; the height of the Forehead, the length of the Nose, and the wideness of the Mouth are equal; also the breadth of the Hand and Foot are the same; the distance betwixt the lower part of the Ankle to the top of the Foot is the same, as that betwixt the top of the foot, and the end of the Naylor.

The distance from the top of the Forehead to the place betwixt the Eyes, and from that to the end of the Nose; and from thence to the end of the Chin is the same; the Eyebrows joyned together, are as much
as

as the Circle of the Eys, and the half Circle of the Ears equals the wideness of the mouth; whence the Circles of the Eys, Ears and Mouth opened are equal; the breadth of the Nose is as much as the length of the eye;

And therefore the Eyes have two parts of that space, which is betwixt both extremities of the Eyes, a third part the Nose that is betwixt takes up: From the Crown of the Head to the Knees, the Navile is the middle; from the top of the Breast to the end of the Nose, the Knuckle of the Throat makes the middle; from the Crown of the Head to the bottome of the Chin, the Eyes are the middle; from the space betwixt the Eyes to the bottome of the Chin, the end of the Nose is the middle; from the end of the Nose to the bottome of the Chin, the end of the lower Lip is the middle, a third part of the same distance is the upper Lip: And all these Numbers, Measures and Weights are through manifold proportions and harmonical consents Consonant one to the other: For the Thumb is to the Wrist in a circle Measure in a double proportion and a half, for it contains it twice and a half, as five is to two.

But the proportion of the same to the brawn of the Arm neer the Shoulder is triple

triple, the greatnesse of the Legs is to that of the Arm, a proportion halfo much again, as of three to two. And the same proportion is of the Neck to the Leg, as of that to the Arm, the proportion of the Thigh is triple to the Arm; the proportion of the whole body to the Trunck is eight and a half; from the Trunck or Breast to the Legs, and from thence to the soles of the Feet, a third and a half; from the Neck to the Navile, and to the end of the Trunck a double.

The latitude of them to the latitude of the thigh is halfo much again: of the head to the Neck triple, the same to the leg. The length of the Fore-head betwixt the Temples is fourefold to the height thereof; these are those measures which are every where found, by which the members of mans body according to the length, breadth, height, and circumference thereof agree amongst themselves, and also with the celestials themselves: all which measures are divided by manifold proportions, either upon them that divide, or are mixed, from whence there results a manifold Harmony.

For a double proportion makes thrice a *Diapason*, foure times double twice a *Diapason*, and *Diapente*; after the same manner are Elements, Qualities, Complexions; and humours

humors proportioned. For these weights of humours and complections are assigned to a *sound and well composed man, viz.* the three weights of blood, of flegme foure, of choller two, of melancholy one; that on both sides there be by order a double proportion; of the first to the third, and of the second to the fourth, a *foure times* double proportion: but of the first to the last an eighth fold.

Mebabel Olopuen saith, that the heart of a man in the first year hath the weight of two Drams, in the second, foure; and so proportionably in the fifty year to have the weight of an hundred Drams; from which time the decreases are again reckoned to an equilibrium; which the course being ended, may return to the same limit, and not exceed the space of life by the decay of that member, by which account, of one hundred years, he circumscribed the life of man. And *Empidocles* and *Jambicus* are of the same opinion; therefore doe I intend *Rosie Crucian Medicines* in their proper places to *prolong life, preserve health, keep people young, wise and vertuous, and change, alter and amend the state of the body* if need require it.

The Motions also of the Members of mens bodies answer to the motions of the spirits, that move the Spheres upon their *whirling Vortices,*

Vortices, turning and straining the *Planets* this way and that way, and every man hath in himself the motion of his heart, which answer to the motion of the *Sun*; and being diffused through the Arteries into the whole body, signifies to us, by a most sure rule, *Years, Moneths, Dayes, Houres* and *Minuits*.

There is a certain Nerve found by the *Anatomists* about the middle of the Neck-pit, which being touched, doth so move all the members of the body, that every one of them move according to its proper motion: by which like touch *Damabiah kim Cim*, thinks the members of the world are moved by God: And there are two Veins in the Neck, which being held hard, the mans strength failes immediately, and his senses are taken away untill they be loosened.

Therefore the eternal Maker of the *World*, when he was to put the Soul into the Body, and into its habitation; first made a fit lodging worthy to receive it, and endows the most excellent *Soul* with a most beautifull Body, and then the *Soul* knowing its own *Divinity*, frames and adorns for its own habitation. Thus the People of *Persia, Greece, Arabia, Italy, Spain* and *France*, which were governed by wiser men, did make them *Kings*, Not of those which were most strong, wealthy,

thy, but those onely which were most proper and beautifull; for they conceived, that the Gallantry of the minde, did depend upon the excellency of the body, which such as searched into the secrets of Causes, hid in the very Majesty of Nature, were bold to assert, that there was no fault of, and no disproportion in the Body, which the Vice and Intemperance of the Minde did not follow; because it is certain, that they doe increase, thrive and operate by the help one of the other: And now let us see where the *Soule* or *Genius* is seated.

Chap. XI.

In what part of the body, is the chief seat of the soul; that common sense is seated somewhere in the head, a caution for the choyce of the particular place thereof; that the whole braine is not it, nor any small solid particle, nor any externall membrane of the Braine, nor the Septem Lucidum nor the Conarion, nor that part of the spinall marrow where the Nerves are con-

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ceived to concurr, but the spirits in the fourth Ventricle of the Braine; that neither the soul without the spirits, nor the spirits without the presence of the Genius in the Organ, are sufficient causes of sensation; how sensation is made; how imagination, of reason and memory; and whether there be any markes in the braine, that the spirits are the imediate instrument of the Genius in memory also; and how memory arises, as also forgetfulness, how spontaneous motion is performed; how we walke, sing, and play, though thinking of something else; that though the spirits be not alike every where, yet the sensiferous impression will pass to the common sensorium, that there is a heterogenity in the very soul herself, and what it is in her we call the root and centre, and the eye; and what the rayes and branches, that the sober and allowable distribution of her into parts, is into perceptive and plastick.

IF there be granted a *Genius* in the Body, that the Head is the chief Seat thereof, & place of common sense; & that no man hereafter may make any other unhappy choice in the parts of the Body, we shall now propose such Reasons, as we hope will plainly prove, that the common Sensorium must needs

needs be in the Head; or indeed if we prove that the Heart is not the seat of common sense, nor any small solid particle, nor any external membrane of the Brain: Nor the *Septem Lucidum*, nor the *Conarium*; it will follow according to this *Hypothesis*, that the Head is: As that out of *Cornelius Agrippa*, that a Nerve being tyed, Sense and Motion will be preserved from the Ligature upwards to the Head, but downwards they will be lost: As also that experiment of *Cardanus* by a Frog, whose Brain he pierced, and presently the Frog was devoid of sense and motion, and if you take the entrails out, it will skip up and down, and exercise its senses as before, which is a plain evidence, that motion and sense is derived from the Head; and there is now no pretence to trace any motion into a further fountain; the *Heart* (from whence the Nerves were conceived to branch by Dr. *Culpeper*, and from whence certainly the Veins and Arteries doe as appears by every Anatomy) being so justly discharged from that office. To which it may suffice to add the consideration of those diseases, that seize upon all the Animal functions at once; such as are the *Lethurgie*, *Apoplexie*, *Epilepsie*, &c. the causes of which *Rosie Crucians*, finde in the Head, and accordingly

cordingly apply Remedies; but the ordinary *Doctors of Physick* being ignorant in these things, are the destruction and death of many thousands of poore people.

Which is a plain detection that the Seat of the Soule, as much as concerns the animal faculties, is chiefly in the Head, the same may be said of *Phrensie*, and *Melancholly*, and such like distempers, that *deprave a mans Imagination and Judgement*; The *Rosie Crucians* alwayes conclude something amiss within the *Cranium*; but the *Physitians* knows not where the distemper lyes, being but little skilled in *Nature or Rosie Crucian Medicines*.

Lastly, if it were nothing but the neare attendance of the outward senses on the soul, or her discerning faculty, being so fitly placed about her in the Head; this unlesse there were some considerable Argument to the contrary, should be sufficient to determine any one that is unprejudiced, to conclude that the seat of common Sense, Understanding, and command of Motion is there also.

But now the greatest difficulty will be to define in what part thereof it is to be placed; in which, unlesse we will go over boldly and carelessly to work, we are to have a regard to *Mecanical congruities*, and not pitch upon
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any thing, that by the Advantage of this supposal, that there is a *Soul* in man, may go for possible: but to chuse what is most handsome and convenient: That the whole Brain is not the seat of *common sense*, appears from the Wounds and Cuts, it may receive without the destruction of that faculty; For they will not take away sense and motion, unlesse they peirce so deep as to reach the *Ventricles of the Brain*, as *Riverius* observes.

Nor is it in *Hypocrates* his smal solid particle; for besides, That it is not likely the Centre of perception is so Minute, it is very incongruous to place it in a body so perfectly solid, more hard then *Adamant* or *Iron*; but this Invention *Aristotle* has some where, which is a freak of his *Petulant fancy*, that has an ambition to make a *blunder and confusion of Hypocrates*, and all other *Phylosophers* and *Physitians*, *Metaphisical speculations*, collecting some and burning others, making those that read him believe, how though the soule were nothing but matter; yet it might be incorruptible and immortal; it was not worth the while to take notice of it here in this *Hypothesis*, which we have demonstrated to be true, *viz.* That there is a *soul* or *Genius* in the body, whose Nature is material or corporeal.

Nor are the Membranes in the Head, the common *Sensorium*; neither those that envelop the Brain (for they would be able then to see the Light, through the whole the *trepān* makes) though the party *trepān'd* winked with his eye: (To say nothing of the conveyance of the Nerves, the Organs of external sense, that carry beyond these exterior Membranes, and therefore point to a place more inward, that must be the recipient of all their impressions) nor any internal membrane, as that which bids fairest for it, the *Septem Lucidum*, as being in the midst of the upper *Ventricle*.

But yet if the level of motion through the external senses be accurately considered, some will shoot under, and some in a distant *parallel*, so that this membrane will not be struck with all the objects of our senses: besides that it seems odd and ridiculous, that the center of perception should be either driven out so into places, or spread into hollow convexities, as it must be supposed, if we make either the externall or internall membranes of the Braine the seat of common sense, the most likely place is the *Conarion* or the concurrence of the Nerves in the fourth *Ventricle* of the *Animal Spirits* there.

Of this opinion were the brothers of the *Rosie Croſſ*; which would not be too long to recite here. Now the Authority of theſe men are not raſhly to be refuſed, neither do I finde any Arguments hitherto that are valid enough to deface it; thoſe that are recited out of *Auenrois*, *Ariſtotele*, *Pomponatius*, and *Cardanius* ſubſcribed too by thoſe learned Authors of *Adenographia*, and the *Hydro piro-magicall Art*, have not in my judgment the force to ruine it, I ſhall repeat them and then examine them.

The firſt is, that this *Glandula* is too little to be able to repreſent the Images of all that the ſoul has repreſented unto her: The ſecond, That the external Nerves do not reach to the *Glandula*; and that therefore it cannot receive the impreſſe of ſenſible Objects: The third, That it is placed in a place of Excrements, which would ſoile the ſpecies of things: The fourth, That the ſpecies of things are perceived there, where they are carried by the Nerves; but the Nerves meet about the beginning or head of the *ſpinal marrow*, a more noble and ample place then the *Glandula pinealis*.

To the firſt, I anſwer, That the amplitude of that place where the Nerves meet in the *ſpinal Marrow* is not large enough to receive
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the distinct impresses of all the Objects the *minde* retains in *memory* : Besides, that the other parts of the Brain may serve for that purpose, as much as any of it can ; for it is the *Soul* it self alone that is capable of retaining so distinct and perfect representations, though it may make an occasional use of some private marks it impresses in the *Brain* ; which haply may be nothing at all like the things it would remember, nor of any considerable magnitude nor proportion to them ; such as we observe in the words *Arx* and *Atomus* , where there is no correspondency of either likenesse or bignesse, betwixt the words and the things represented by them.

To the second, That though there be no continuation of the Nerves to the *Conarion* , yet there is of spirits ; which are as able to convey the impresses of Motion from external sense to the *Conarion*, as the *Aire* and *Æther* the impresse of the *Stars* unto the eye.

To the third, That the *Glandula* is conveniently enough placed, so long as the body is sound ; for no excrementitious humours will then overflow it or besmear it ; but in such distempers wherein they doe, *Apoplexies*, *Catalepsies*, or such like diseases will arise ;
which

which we see do fall out, let the seat of *common sense* be where it will.

Lastly, I say, that the Nerves, when they are once got any thing far into the *Brain*, are devoyed of *Tunicles*, and be so soft and spongy, that the motion of the *Spirits* can play through them; and that therefore they may ray through the sides, and so continue their Motion to the *Conarion*, where ever their extremities may seem to tend.

But though these Arguments do not sufficiently confute the opinion, yet I am not so wedded to it, but I can think something more unexceptionable may be found out, especially it being so much to be suspected, that all animals have not the *Conarion*, (as I have said in my book *Elias Ashmole, Esq;*) made publike, by the Title of, *The way to Blisse*) That what pleased *Agrippa* so much in this invention, is that he conceited it such a marvelous fine instrument to beat the animal spirits into such & such pores of the Brain, a thing that I cannot at all close with: For Reasons I have given you in my Book entituled, *A New Method of Rosie Crucian Physick*; besides, that stones have been found in this *Glandula*, and that it is apparent, that it is environed with a Net of Veins and Arteries, which are indications, that it is a part assigned

assigned for some more inferiour office: But yet I would not dismiss it without faire play.

Wherefore that opinion of *Paracelsus* may warrant the other, who places also the seat of common sense in that part of the *spinal marrow*, where the Nerves are suspected to meet, as it is more plain and simple, so it is more irrefutable, supposing that the soule's centre of perception (whereby she does not onely apprehend all the objects of the external senses, but does imagine Reason, and freely command and determine the spirits into what part of the body she pleases) could be conveniently seated in such dull pasty matter, as the Pyth of the Brain is, a thing, I must needs confesse, that pleases not me; and therefore I will also take leave of this opinion too, and adventure to pronounce, *That the chief seat of the Genius or Soule*, where she perceives all objects, where she Imagines, Reasons, and Invents, and from whence she commands all the parts of the body, is those purer *animal spirits* in the fourth Ventricle of the Brain. The proof of this is our sympathizing so sensibly with the changes of the *Aire*, which all the learned *Astrologers* take notice of (but flattering lying *William Lilly* is not in our Harmony;) for
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he knows nothing of *Art, Nature, Reason*, or *Phylosophy*, neither doth he understand any of my *Books*: (And therefore without a figure, you can tell, *Gentlemen*, how wise he is;) As in clear aire, the influences of the *Spirits* of the *Planets* and *Stars* peirce our thoughts more purely, and make them more clear, but in cloudy, they come down more obscure & dull: So Mr. *Lilly* being ignorant of this, I have shut him out of our noble and admirable Society of honest and *Methodically* learned *Gentlemen*, *Mathematitians*, *Astronomers* and *Astrologers*, not without some scorn that he should come upon the wings of honour to us, by onely the commendations of *Washer-women*, *Rag-women* and *Pedlers*, that cry him up when Truth & all Arts & Learning cry him down: And this is the man, shut him out of doors, go thy ways, be gone. But take thy *Astrologie* or *Introduction to Horaries Questions* and *Nativites*, that Mr. *Nich. Fisk*, and Mr. *John Gadbury* composed, which is published in thy Name along with thee; it is uselesse to us, and our Harmony, it is out of Tune, no wicked Goats are admitted to our pure Concord, let us follow our way, which is by the influences, which conveys Sense, Thoughts and Passions, immediately to the Soule; and they are very tenuious
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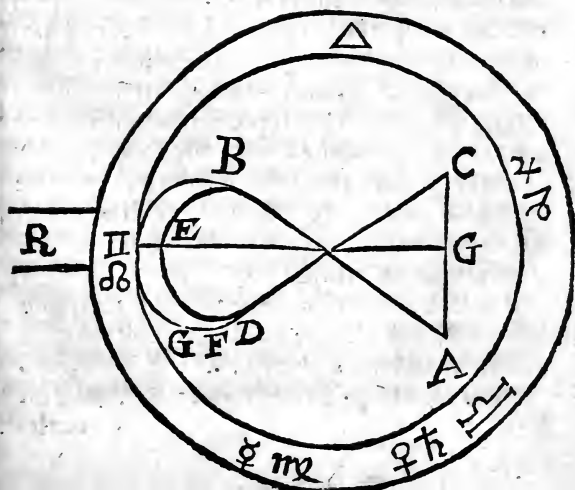
and delicate, and of a Nature very congenious to the Aire, with which it changes so easily.

That which makes me embrace this opinion, rather than any other is this; That first, This scituation of the common *sensorium* betwixt the *Head* and the trunk of the *Body*, is most exactly convenient to receive the impresses of Objects from both, as also to impart motion to the Muscles, in both the Head and in the Body.

And that as the *heart* pumps out *blood* perpetually to supply the whole body, with nourishment, and to keep up the bulke of this *edifice* for the *Soul* to dwell in, as also from the more subtle and agile parts thereof to replenish the Brain and Nerves with *spirits*, which are the immediate instrument of the soul for sense and motion; so it is plaine likewise, that the main use of the Brain and Nerves, is to keep these subtle spirits from overspreading dissipation, and that the Brain with its Caverns is but one great round Nerve: as the Nerves with their invisible porosities are but so many smaller productions or slenderer prolongations of the Braine.

Now unlesse the very essence of the *Genius* reach from the *Common Sensorium* to the eye, there

there will be very great difficulty how there should be so distinct a representation of any visible object, for it is very hard to conceive, that the colours will not be confounded, and the bignesse of the object diminished, and indeed that the *Image* will not be quite lost before it come to the *Genius*, if it be only in the common Sensorium, for it is plain, and experience will demonstrate, that there is a very perfect *Image* of the object in the bottome of the eye, which is made by the discufation of the lines of Motion from it, thus the line A. B. which stands in roundnesse from the object A. C. bears against that point in the bottome of the eye in B. and the line C. D.



Against the point D. whereby C. and A. are felt in their place, and in such a distance as they are in the object C. A. and so of all the lines which come from the Object C. A. into the bottome of the eye B. D. from whence the object is felt, in such a length and breadth, as it is capable of being perceived in at such a distance from the eye. And as the motion that is conveyed from A. to B. and from C. to D. is felt there: so the modification of it, whereby the objects in those parts may seem *Red, Yellow, Blew, bloome, Skey-colour, Purple, Orange, Green*, or any other colour, is felt there also, whence it is plaine, that there will be an exquisite impression, according to all circumstances of the object, in the bottome of the eye; so that if the *Genius* receive it there, and convey it thence to her centre of perception intirely in the same circumstances, the representation will be compleat. But if the soul be not there, but the conveyance thereof must be left to the bare Lawes of matter, the image will be much depraved or lost, before it can come to the Common Sensorium.

For this motion must be propagated from B. and D. till it come to the hole E. and so passe into the obtick Nerve, to be carried into the Brain, and so to the seat of common sense.

sense: But betwixt B. and E. or D. and E. there may be the depainture of sundry colours, whence it will be necessary that F. be tinged with the colour D. and F. G. with the Colour of both D. and F. and so of the rest of the lines drawn from the Object to the eye: so that all their colours would be blended before they come to E. Now at that harsh flexure at E. where the visuall line is as crooked as B. E. R. according to the experiments of reflection and refraction, the breadth or length of the object C. A. would be lost, for we must needs expect that, as it is in reflexions and refractions, where the object will appeare in that line, that immediately conveyes the sense of it, so here it must be also; and therefore the point C. and A. must appear about Q. whence the object will shrivel up in a manner into nothing. And suppose it might appear in some tolerable latitude, for all this the brain being an Opake substance, so soon as the motion comes thither, it would be so either changed or lost, that the image could not passe the opacity of it in any splendour of entirenesse.

Wherefore I do not doubt but that the Image which the Genius perceives, is that in the Eye, and not any other corporeally produced

ducted to the inside of the brain (where colour and figure would be so strangely depraved, if not quite obliterated) I mean it is the concourse of the *lucid spirits*, in the bottome of the Eye, with the outward light conveyed through the humours thereof, (which is the best sense of Plato his *συναισθησις* wherein the great mystery of Sight consists; as you may read at large in my new Method of *Rosia Crucian Physick*.

But time passes away so hastily, that we must briefly dispatch our work : I therefore in general say, That Sensation is made by the arrival of Motion from the Object to the Organ ; where it is received in all the Circumstances we perceive it in, and conveyed by the vertue of the Souls presence there, assisted by her immediate instrument the spirits : (Now the *Genius* that enters the body, is not confined to the common *sensorium*, but does essentially reach all the Organs of the body, And by the continuity of the vertue of these Instruments to thole in the common *sensorium*, the image of every object as faithfully transmitted thither.

As for imagination, there is no question, but that function is mainly exercised in the cheif seat of the soule ; those purer animal spirits in the fourth Ventricle of the *Brain*, I
speak

peak especially of that *imagination*, which is most free, such as we use in erecting *Astrological figures*, and *Rectifying Nativities*, giving Judgment eloquently upon every revolution and direction, or in projecting figures of *Geomancy*: when we finde out the Name of the *Genius*, *Soul* or *Angell* of anyone, with all the various and most important encounters of this life, or such as accompany the more severe *Meditations* and *disquisitions* in *Rosie Crucian Medicines*, *Tinctures* of *Gold* and *Silver*, and all manner of *Colours*, of *Pretious Stones*, and dissolving of *Mettals*, and *Raising of dead bodies* from *Death* to *Life* again: For *Fasting*, *fresh Air*, *good Wine* moderately, & all things that tend to a handsome supply and depuration of the spirits, make our thoughts more free, subtle and cleer. Reason is so involved together with imagination, that we need say nothing of it apart by it self. Memory is a faculty of a more peculiar consideration; and if the pitch of the Brain contribute to the functions of a power of the minde (more then by concerning the *Animall spirits*) it is to this; but the brain should be stored with distinct Images (whether they consist of the flexures, the supposed *Fibrillæ*, or the orderly puncture of pores, or in a continued modified motion of the parts thereof; some in this

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manner, and others in that) is a thing I have not only said, but proved utterly impossible: If there be any *Marks* in it, it must be a kinde of *Brachygraphie*, some small spots here and there standing for the recovering to memory, a series of things that would fill, it may be, many sheets of paper to write them at large.

As if a man should tye a string about a friends finger to remember a businesse, that a whole days discourse, it may be, was but little enough to give him full instruction in. From whence it is plain that the *Memory* is in the *Soul* and not in the *Brain*, and if she do make any such marks as we speak of she having no perception of them distinct from the representation of those things which they are to reminde her of, she must not make them by any *Cognitive power*, but by some such as is Analogous to her plastic power, or faculties of Organizing the body where she acts and perceives it not.

But whether the *Soul* act thus or no upon the brain, is a matter of uncertain determination; nor can it be demonstrated by an experiment that I knew fit to make it intelligible to *Lilly's Logger head*, and therefore we will containe ourselves within, keeping our lights and miseries of the Capacities of the
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Spirits to our selves, because they are the immediate instrument of the *Soul* in all her operations, and they with the *Genius* performe all the functions of memory that we are conscious to our selves of.

And therefore I shall conclude, that memory consists in this, that the soul has acquired a greater promptitude to think of this, or that phantasme, with the circumstances thereof; which we raised in her upon some occasion, which promptitude is acquired by either, the often representation of the same phantasme in her, or else by a more vivid impresse of it, from its Novelty, Excellency, Mischievousnes, or some such like condition, that at once will peirce the soul with an extraordinary resentment; or finally by voluntary attention, when she very carefully and on set purpose imprints, *the Idea* as deeply as she can into her inward sense; this *promptitude* to think on such an *Idea* will lessen in time, and be so quite spent, that when the same *Idea* is represented again to the soule, she cannot tell that ever she saw it before, but before this inclination thereto be quite gone, upon this proness to returne into the same conception, with the circumstances; the relative sense of having seen it before (which we call Memory) does necessarily emerge upon a fresh representation of the Object.

But forgetfulnesse arises either out of meer defuetude of thinking on such an Object, or on others that are linked in with it, in such a series as would represent it as past, and so make it a proper Object of memory; or else for that the spirits, which the soul uses in all her Functions, be not in a due temper; which may arise from over much coolnesse, or waterishnesse in the Head, to which alone *Hypocrates* ascribes obliviousnesse.

The last thing I am to consider is *spontaneous motion*, which that it is performed by the continuation of the *spirits* from the seat of common sense to the Muscles, which is the grosse engine of Motion, is out of doubt, the manner how it is, we partly feel and see (*i e.*) We finde in our selves a power, at our own pleasure, to move this, or the other member, with very great force; and that the Muscle swells, that moves the part, which is a plain indication of influx of spirits, thither directed or there guided by our meer will; a thing admirable to consider, and worth our most serious meditation, that this direction of the Impresse of Motion, is made by our meer Will and Imagination of doing so; we know and feel it so intimately, that we can be of nothing more sure, that there is some fluid and subtile Matter, which ordinarily

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we call spirits, directed into the Muscle that moves the Member, its swelling dos evidence to our sight; as also the experience that moderate use of good Wine, which supplies Spirits, will make this Motion the more strong: As for the manner, whether there be any such *valvalæ* or no in the Nerve, common to the opposite Muscles, as also in those that are proper to each, it is not materiall; this great priviledge of our *Souls* directing the Motion of matter thus. is wonderfull enough in either *Hypothesis*: but I look upon the *Fibrous* parts of the muscle, as the maine engine of motion; which the *soul* moistning with that subtle liquor of the *animal spirits*, makes them swell and shrinke, like *Lute strings* in rainy weather.

And in this chiefly consists, the notable strength of our Limbs in *Spontaneous motion*, but for those conceived *Valvalæ*, that experience has not found out yet, nor sufficient reason, they are to wait for admission till they bring better evidence. For the presence of the animall spirits in this fibrous flesh, and the command of the soul to move, is sufficient to salve all *Phænomena* of this kinde, for upon the *will*, conceived in the *common sensorium*, that part of the *Soul* that resides in the Muscles, by a power neer a kin

to that, by which she made the body, and the Organs thereof, guides the spirits into such pores and parts, as is most requisite for the shewing the use of this excellent Fa-
brick.

And in vertue of some such power as this, doe we so easily walk, though we think not of it, as also breath, and sing, and play on the *Lute*, *Gittarre* or *Amphorion*, though our mindes be taken up with something else; for custome is another Nature; and though the animal Spirits, as being meerly Corporeal, cannot be capable of any habits; yet the soule, even that part thereof, that is not cognitive may, and therefore may move the body, though cogitation cease, provided the members be well replenished with spirits, whose assistance in natural motions of Animals is so great, that their Heads being taken off, their Body for a long time will move as before: As *Domitian* observes in the Flies he caught and in fulted over, which after he had executed his iustice upon, would flye about, and use their Wings, a good part of an houre after they had lost their heads: which is to be imputed to the residence of their soule in them still, and the intirenesse of the *animal Spirits*, not easily evapourating through their crassarions Bodies, For it is but

a vulgar conceit to think, that the head being taken off, the soul must presently fly out, like a Bird out of a Basket, when the lid is lifted up.

For the whole world is as much thronged up with body as where she is; and that tie of the spirits, as yet not being lost, it is a greater engagement to her to be there than any where else. This motion therefore in the Flyes about *July*, that is so perfect and durable, I hold to be vitall; but that in the parts of dismembred Creatures, that are lesse perfect, may be usually mechanical.

I have now so far forth, as it is requisite for my designe considered, the Nature and Functions of the *Soul*; and have plainly demonstrated, that she is a substance distinct from the Body, and that her very essence is spread throughout all the Organs thereof: As also that the general instrument of all her operations is the subtile spirits; which though they be not in like quantity & sincerity every where, yet they make al the body so pervious to the impresses of objects, that like lightning, they passe to the common *sensorium*: For it is not necessary that the *medium* be so fine and tenuious, as the matter where the most subtile motion begins, whence *light* passe through *Aire* and *Water*, though *Aire* alone is not sufficient for such a motion as *Light*,
and

and *Water* almost uncapable of being the seat of the fountain thereof. This may serve to illustrate the passages of sense from the membranes (or in what other seat soever the *Spirits* are most subtile and *lucid*) through thicker places of the body to the very centre of perception.

And thus have I discovered a kinde of Heterogeneity in the *Soul*; and that she is not of the same power every where: For her centre of perception is confined to the fourth Ventricle of the Brain: And if the sensiferous motions we speak of be not faithfully conducted thither, we have no knowledge of the Object. That part therefore of the soul is to be looked upon, as most precious; and she not being an independent mass as matter is, but one part resulting from another; that which is the noblest is in all reason to be deemed the cause of the Rest. For which reason (as *Alfid* calls God, on whom all things depend, *ῥιζὼν ῥιζαν*) so, I think this part may be called the *Root of the soule*, which apprehension of our will seem the less strange, if we consider that from the highest *Life*, viz. *The Trinity in Unity, and Unity in Trinity*: There does result that which hath no life nor sense at all, viz. the stupid Matter, wherefore in very good Analogy, we may admit,

mit, that that precious part of the *Soul* in which resides perception, sense, and understanding, may send forth such an essential emanation from it self, as is utterly devoid of all sense and perception, which you may call, if you will, the *exteriour branches of the Soul*, or the *Rayes or Beams of the Soul*; if you call that nobler and diviner part the *Centre*, which may very well merit also the Appellation of the *Eye of the Soul*; all the rest of its parts being but meer darknesse without it; In which, like another *Cyclops*, it will resemble the World we live in, whose one Eye is conspicuous to all that behold the light.

Now next let us prescribe Medicines Chymical, or *Rosia Crucian*, wholesome and fit to keep the Body in health and lustinesse, untill the appointed time of Death, that is, when the Soul separates from it; but we will keep them together in good temper a while with these Medicines; and then after we shall teach you the Harmony and Composition of the Humane Soule; and then conduct it to the place from whence it came.

Chap. XII.

Medicines to prolong life; to preserve health; to wax young being old; To continue young: *How to change, alter and amend the state of the Body. Of Aurum Potabile; Of the Panacea; Of the Æther; Of the Pantarva: The Water of the Sun; The Water of the Moon; The Blew Tincture and the Fire; The Greene salt and Azure Oyle; Of the red Medicine; Of the Water of the colour of Gold; Of the Oyle of Gold: How to dissolve Mettals.*

IT will not be amisse to speak something in this place of the Nature and Constitution of Man, and prescribe some Medicines that may keep the Soul and body together compleat One Hundred Years; to make that more plain which already hath been spoken.

As the great *World* consists of three parts, the *Elemental*, the *Celestial*, and the *Spiritual*; above all which God himself is seated in that infinite, in accessible Light, which streames from his own Nature; even so Man hath in him his Earthly Elemental parts, together with the Cœlestial and Angelical Natures, in the centre

tre of all which moves and shines the *Divine Spirit*. The Sensual, *Cæstia*l, *Ætheria*l part of man, is that whereby we do Move, See, Feel, Taste and Smel; and have a commerce with all material objects whatsoever: It is the same in us as in Beasts, and it is derived from *Heaven*, where it is predominant, to all the inferiour *Earthy* Creatures.

In plain terms, it is part of *Anima Mundi*, commonly called *Anima Media*; because the influences of the *Divine Nature* are conveyed through it to the more material parts of the Creature, with which of themselves they have no proportion. By means of this *Anima Media*, or the *Ætheria*l Nature, man is made subject to the influence of the Stars, and is disposed of by the *Cæstia*l Harmony: For this middle spirit (middle I mean between both extreams, and not that which actually unites the whole together) as well that which is in the outward *heaven*, as that which is in *Man*, is of a fruitfull insinuating nature, and carried with a strong desire to multiply it self: so that the *Cæstia*l form stirs up, and excites the *Elementa*l; for this spirit is in *Man*, in *Beasts*, in *Vegetables*, in *Minerals*, and in every thing, it is the Mediate of Composition and Multiplication.

And now I step from the *first Harmonicall Unity* to the *Serretum Tenebrarum*; for here I see the Creature prevaricates; you must therefore draw the *water* of the *Sun*, and the *water* of the *Moon*, for in them is *Filius solis*, and *Filia Lunæ Cælestis*, and what offices soever the two great Lunaries perform for the conservation of the great world in general: These two little Luminaries perform the like for the conservation of their smal Cask or Microcosme in particular. And the first Medicine I shall give you the Receipt of, it will Cure all Diseases in the Body, prolong Life, Health, Youth, Wisdom, Virtue, and will alter, change and amend the state of the Body

Recep. Limi Cælestis partes Decem. Separatur Masculus à Fæmina, uterque porro à Terrâ sua, phisicè tamen & citra omnem violentiam Separata proportionè debitâ harmonicâ, & vitali conjungestativque, Anima descendentiâ spherâ pyroplastica, mortuum suum & relictum Corpus amplexu mirifico restaurabit conjunctiâ foveantur. Igne naturali in perfectum Matrimonium spiritus, & Corporis: procedas Artificio vulcanico-magico, quousque exaltentur in Quintam Rotam Metaphysicam. Hæc est, illa, de Qua tot scribilarunt tam pauci noverunt, Medicina.

Now the *Rose Crucians*, who without controversy are the wisest of Nations, when they discourse of the generation of Mettals, tell us, it is performed in this manner. The *Mercury* or *Mineral liquor* (say they) is altogether cold and passive, and it lies in certaine earthly subterraneous caverns, but when the *Sun* ascends in the East, his beams and heat falling on this *Hemisphere*, stirr up and fortifie the inward heat of the *Earth*; thus we see in Winter weather that the outward heat of the *Sun* excites the inward naturall warmth of our bodies, and cherisheth the blood when it is almost cold and frozen.

Now then the centrall heat of the *Earth* being stirr'd and seconded by the circumferentiall heat of the *Sun*, workes upon the *Mercury* and sublimes it in a thin vapour, to the top of its Cell or Caverne; but towards *Night* when the *Sun* sets in the *West*, the heat of the *Earth*, because of the absence of that great *Luminary* grows weak, and the cold prevailes, so that the vapours of the *Mercury* which were formerly sublimed, are now condensed, and distill in drops to the bottome of their Caverne; but the night being spent, the *Sun* againe comes about to the East, and sublimes the moisture, as formerly this sublimation

mation and condensation continue so long, till the Mercury takes up the *Subtle Sulphureous parts of the Earth*, and is incorporated therewith; so that this sulphur coagulates the *Mercury*, and fixeth him at last, that he will not sublime, but lyes still in a ponderous lump, and is concocted to a perfect mettall; our *Mercury* therefore cannot be coagulated without our sulphur: For it is water that dissolves and putrifies Earth, and Earth that thickens and putrifies water; you must therefore take the *Corascen Dog*, and the *Bitch of Armenia*, couple them both together, and they will bring you a *skie coloured Whelp*, that will preserve health, &c. For out of the two first principles is produced a third Agent.

But the Earth being the subsidence or remains of that Primitive mass, which God formed out of Darknesse, is therefore a faculent impure body: For the extractions which the *Divine Spirit* made were pure, *Oleous, Æthèral substances*, but the Crude, *Phegmarick*, Indigested Humours settled like lees towards the Centre; the Earth is spongie, Porous and Magnetical, of composition loose, the better to take in the several Influences of Heat, Rains and Dews, for the nurture and conservation of her Products. In her is that principal

principal residence of that Matrix, which attracts and receives the Sperm from the Masculine part of the world; she is Natures *Ætna*: Here *Vulcan* doth exercise himself, he is a pure *Cælestial Plastick Fire*, we have *Astrologie*, *Astronomy* and *Geomancy* under our Feet; the *Stars* are resident with us, and abundance of *Jewels* and *Pantarva's*, *Blew tinctures*, *Waters of the Sun and Moon*, all manner of coloured *Medicines* and *Salts*, and the green *Panacea*, the *Blew Fire*, and *Golden Water*, the *Azure Tincture*, she is the Nurse and Receptacle of all things, for the superiour Natures ingulph themselves into her; what she receives this age, she discovers the next, and like a faithfull Treasurer conceals no part of her accounts.

The water hath several complexions according to the severall parts of the Creature. Here below and in the circumference of all things it is volatill, crude and raw; for this very cause, Nature makes it no part of her provision, but she rectifies it first, exhaling it up with her heat, and then condensing it to Rains and Dews, in which state she makes use of it for nourishment: Somewhere it is interiour, vitall and cœlestial, exposed to the breath of the first Agent, and stirred with spiritual, eternal windes. This is that *Psyche*

of *Apulejus*, and the fire of Nature is her *Cupid*; In the *Water* are hidden treasures, but so enchanted you cannot see them, for all the chest is *transparent*. I doe now advice those Gentlemen that Read me, to study *Water*, that they may know the *Fire*.

Now Nature hath for every Seed a Vessel of her own, and all her Vessels are but severall sorts of Earth, &c. The *Aurum Potabile* is so admirable a Medicine, that it cures the diseased very strangely, for they are healed unawares; Neither do they feel any operation; but suddenly they will be found & in health; there are several wayes to use this *secret virtue of Gold*, both first and last, and some of them may be communicated, but some not.

Furthermore to Cure and keep the body in health, take these approved Medicines, to nourish and fortifie your Spirits with, that which is proper to your particular infirmity, viz. The *Pantarva*, a universall Medicine, for some Temperatures; *Filius Solis, Caelestis, Amicus Vitæ*, Proper for Surfets and cold Agues, for Lethargies and dullnesse of Sight, *Recep Ignis Vitæ* and *Sanguis Vitæ*, for Distempers of Stomack and Bowels, in extreame swoonings; *Stella Vitæ*, in all new distempers of Bowels or Belly, Coughs, shortnesse of Breath

Breath, passions of the Heart, *Radix Vitæ*: the *Aurum Potabile* is well experienced to be wonderfull helpfull to women in travell, by many thousands of people, &c. the *Aqua Solis* and *Aqua Luna*, cure mad people, the Spirit of *Oranges* mixed with *Delicia Vitæ*, cures Sadnesse and Melancholly; Spirit of *Cinnamon*, *Lemons* mixed with *Salus Vitæ* are good in cases of Infectious pestilentiall dangers, Spirit of *Angelica*, *Cloves* and *Rosemary* mixed, cure the Rickets, Worms, Green-sicknesse, Mother-fits; Spirit of *Bawme*, *Saffron*, *Mint*, and *Medulla Vitæ*, for wastings and weaknes; Spirit of *Clary* and *Nutmeggs*, the *Panacea* and *Succus Vitæ*, cures the Convulsion, Palsy and Falling-sicknesse, &c. *Spiritus Mellis* and *Luna Potabile*, cure the Dropisie, Leprosie Gout, Scurvey, Spleen, Wind, Gravell: *Adjutrix Vitæ*, cures all distempers of the Stomack and Bowels, and causeth appetite and digestion: But there are many counterfeite Waters sold by these names; and false Medicines made by those who understand not naturall things, nor their generation, and these fill frail bodies full of filthy diseases: To begin then to learn how to make the true medicines that will innoxiously and faithfully cure all diseases incident to bodyes,

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you are to know in the first place that generation is twofold,

} Ordinary,
 } and
 } Extraordinary.

Extraordinary generation is that, by which an unlike thing is generated out of an unlike; as Mice are generated out of dung, and Snakes by putrefaction by the Sun; this Generation is termed in the Schools, *Equivocall*:

The ordinary is that, by which a like thing begets his like, as when a man begets a man child, and a Lyon a Lyon; this in the Schools is termed *univocall*, this generation with the method and the means of it; I shall include briefly thus, every thing generated or begotten, is generated and borne of his own specific seed, and in his proper Matrix.

Before any perfect thing can be generated, the seed must necessarily putrifie, and then be nourished.

The seed then putrifies, when a salt of the same nature with it, dissolved in a convenient liquor, doth by the assistance of a gentle heat penetrate, analyze and rarifie the substance of the seed, that the included spirit may out of its subject matter, form a convenient

nient habitation or body for it self; in which it may perform the Offices of natural Propagation and seminal Multiplication.

The Humour or liquor which serves for putrefaction must be proportionable to that body which is to be putrified; the heat which promotes this putrefaction, must be so milde and temperate, that the liquor in which the resolving Salt lyeth, may remain still in and about the matter, and not be laved or evaporated from it; the body putrifying, must not be removed out of that Matrix, in which the putrifaction was begun, untill that which is intended be fully perfected; the more pure the Matrix is, the thing generated is by so much the more perfect and sound; that Matrix is onely convenient and adapted to Generation, which permits an easie entrance to the seed.

Our Salt-petre is a most white incombustible body, and a gummie Aereal Nature; it is so unctuous and aerial, it will not generate nor mingle with our due: I have for triall taken it into its grosse, and putting it in a quart of Rain distilled: I digested these two without any other third thing, for a full fortnights time; but they would never mix, the Nitre (notwithstanding many long and violent agitations of the Glasse) keeping still

a part, in the form of Butter or Oyle; more white then Snow: It is indeed of wonderfull vertue alone, &c. Bodies or substances which are generated of Ayre, retain the first complexion of their Parent: Yet I have seen Water turned into a blood' red colour, without any other thing; and I know how to do it, but I may not teach these things: Now out of that body which is either corrupted or destroyed by strange or extraneous natures; or whose spermatick Vessels, are by some violence maimed or cut off, no seed can be had: That body which is preserved or sustained by one simple kinde of Nutriment; is far more perfect and durable, and yeelds more sound and prolifick seed, than that which is nourished with many and different kindes of Nutriment; by these Rules you may know how to digest, to dissolve, to putrifie, to generate, to separate the impure from the pure, and so to come by most perfect Medicines; but you must follow the method of my *Rosie Crucian Physick*, lib. 2. chap 10. you know not all nature doth. And verily, so great & precious a blessing these are, that God never imparts them to any fraudulent Montebanks, nor to Tyrants, nor to any impure lascivious Persons, nor to the Effeminate

Effeminate and Idle , nor to Gluttons , nor Usurers, nor to any worshippers of *Mammon*; but in all Ages, the Pious, the Charitable, the Liberal, the Meek, the Patient and Indefatigable Spirit, who was a diligent observer and admirer of his marvelous works found out :
For,

*The greedy Cheat with impure hands may not,
Attempt these Arts, nor are they ever got
By the unlearn'd and rude ; The Vicious minde
To lust and softnesse given, it strikes stark blinde;
So the slie wandring Faëtour, &c.*

And again.

*But the Sage, Pious man, who still adores ,
And loves his Maker, and his love implores ,
Who ever joyes to search the secret cause ,
And series of his works , their love and laws,
Let him draw neer, and joyning will with strength
Study this Art in all her depth and length :
Then grave experience shall his Comfort be,
Skill'd in large Nature's inmost mystery ;
The knots and doubts his busie course and cares
Will oft disturbe, till time the truth declares
And stable patience (through all tryals past)
Brings the glad end, and long hop'd for at last.*

Behold all you Medicaſters, who hate and perſecute theſe Divine ſciences *Aſtrology*, *Geomancy*, and *Chymiſtry*, give ear O you *Doctōrs* that darken counſel by words without knowledge; gird up your loyns like men, for I will demand of you, and answer you me; With what confidence can you profeſſe yourſelves to be Phyſitians, ſeeing that all Phyſick or Medicines are without *Aſtrologie*, *Geomancy* and *Chimiſtry* imperfect? By the firſt of theſe we underſtand, from whence the diſeaſe came, and what Medicine is proper for the Patient at certain times? To Cure him according to his Temperature, which we finde by the ſecond, and how long the ſickneſſe will continue? And the third ſupplies us out of the light of Nature, with convenient means, (and particular Natures to ſeparate the impure from the pure) and will teach you by the firſt how to heale all Diſeaſes of the *Macrocoſmical* ſubſtances, and afterwards by examples and experiments deduced from thoſe exteriour Cures, will ſhew us the right and infallible Cure of all Diſeaſes in our own bodies? He that knows not how to heal and purge Mettals? How can he reſtore the decayed or weakened radical Baſtome in Man? and excite it by comfortable and concordant medicines to perform perfectly

feſtly all his appointed Functions, which muſt neceſſarily be put into action, before any diſeaſe can be expelled? He that knows not what it is in Antimony which purgeth Gold, how can he come by an effectual and wholeſome Medicine, that will purge and caſt out theſe extrarious peccant cauſes, and humours that afflict and deſtroy the body of man? He that knows not how to fix *Arsenick*, to take away the corroſive nature of *ſublimæ*, to coagulate *Sulphurous* ſpirits, and by a convenient ſpecificall medium to break and analyze ſtones in the greater world, will never in the body of man allay and tame the Arſenical ſpirits of the Microcoſmic ſalt; nor take quite away the venomous indiſpoſition of the Sulphur, nor diſſolve the Stone in the Bladder, and drive it out being diſſolved? It is a noble, ſafe and pious courſe, to examine and try the force and virtue of Medicines upon the *Macroſmical* ſubſtances, before we apply them to our fellow Creatures, and the rare Fabrick of Man: And yet there is none of theſe medicines but is ſo eaſie and cheap to be made, that a fine Chymical Lady in the making Sack-poſſets and Sugarſops may praſtiſe them, and read advice to a Daughter, without diſturbſing her fancy.

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The *Skie coloured Water*, is that in which the Azure tincture is extreamly predominant, but with much light and brightness this strange liquor, if the Sun shine on it at Noon, will attract the beams or splendor to it self, in which they will sinke downwards, as if Coagulated with the heat, but reflecteth to the eyes of the beholders, a most beautiful Rain-bow.

Take the *Ayre of the Fire* of our litle invisable World. For being prepared, it produceth noble effects, *Youth, Wisdome, and Vertue*, it will raise the dead, and wheresoever it appears, it is an infallible signe of life, as you see in the Spring time, when all things are green, the sight of it is cheerfull, and refreshing, beyond all imagination, it comes out of the *Heavenly earth*, for the saphir doth spermatize, and injects her tinctures into the *Æther*, where they are caried and manifested to the eye. This *Saphir* is equall of her self to the whole compound, for she is threefold, or hath in her three severall essences :

The Stone *Synochitis* brings the bearer acquainted with *Angels* and *Spirits*, the Stone *Anachitis* makes the *Images of the gods* appear, the *Enneadis* put under them, that Dream causeth *Oracles*; there is a certain vertue in the

the Loadstone, by which it attracts Iron; *Rhubarb* expels Choller; the Oyle of that stinking loathsome weed *Tobacco* cures all manner of Wounds, but the smoak of it, is worse than any thing in the world: The *Rosie Crucians* have invented *universal Magnetic medicines* for Feavers, which being put into the Urine of a sick Patient, the quantity of a few drops will sympathetically work the same operation in the Cure of the Feaver, as the weapon Salve does upon the wound.

And there are *Medicines* with which men may prolong their lives for ever, they say, raise dead Bodies to life again; but it is not lawfull to speak and teach these things to any man: Because, whereas he has but a short time to live, yet he studies mischief with all his might, and attempt all manner of wickedness: If he should be sure of a very long life, he would not spare God himself.

Were it not good, that we needed not to care, nor fear Hunger, Poverty, Sicknesse and Age, & that we could alwayes live so, as if we lived had from the beginning of the world; and moreover, as we should still live to the end thereof; And dwell in one place, that neither the people which dwell beyond the *River Ganges* in the Indies could hide any thing

thing, nor those which live in Peru might be able to keep secret their Counsels from you.

What think you of one only Book in which you may Read, Understand and Remember, all that, which in all other Books, (which heretofore have been, and are now, and hereafter shall come out) hath been, is, and shall be learned and found out of them? How pleasant were it, if we could so sing, that instead of stony Rocks, we could draw to us Pearls and precious Stones? instead of wilde Beasts, Angels and Genii; and instead of hellish *Pluto*, move the mighty Princes of the world: *I could tell you more, for I have known some Sciences, which you have never heard of, nor your Fathers before you; but I am drawing off the stage in all haste, and returning to my first solitudes, my discourse shall be therefore very short, and like the Echo's last syllables, imperfect, I intend it onely for a hint, not a full light, but a glance, and you must improve it for your better satisfaction.*

Chap. XIII.

How the Soul or Genius being united to the body continues in Harmony with it : A Comparifon betwixt the Soule in the Eody, and the Aerial Genii.

LEt us now convey the Soul to the place from whence it came ; for all is vanity under the Sun , therefore we must first seek the Kingdome of God, &c.

O God, my life ! whose Effence man
Is no way fit to know, or scan ;
But should approach thy Court a Guest
In thoughts more low, than his request.
When I confider, how I stray
Me thinks 'tis pride in me to pray,
How dare I speak to Heaven, not fear
In all my fins to court thy Eare ,
But as I look on Woonts that lurke
In blinde Intrenchments, and there work
Their own dark Prifons to repaire,
Heaving the Earth to take in Aire ;
So view my fettered Soul, that must
Struggle with this her load of Dust

Meet her *Addresse*, and add one Ray,
 To this mew'd *parcell* of thy Day
Shee would though here imprisoned, see
 Through all her *Dirt* thy *Throne* and *Thee*,
 Lord guide her out of this *sad night*
 And say once more, *Let there be Light.*

Having thus discovered the *Primitive supernatural part of the Creation*, how the *Spirits* and *Angels* descend into the *Sphers*, and give *life, light and influence* to the *Planets*, and their descent of darting of *Genii* to *man, beast* and every *living Creature*; The *Harmony of the Heavens*, and the *Harmony of mans body*: I should be in a readinesse to treat of the souls separation from it, did I not think my self obliged first to speak of the *Harmony of the Soul*; For as the *Harmony of the body* consists of a due measure and proportion of the members; so the *Consonancy* of the *made* of a due temperament, and proportion of its *Vertues* and *Operations* which are *Concupiscible, Irascible* and *Reason*, which are so proportioned together.

For *Reason* to *Concupiscence* hath the proportion *Diapason*, but to *Anger* *Diateßaron*; and *Irascible* to *Concupiscible* hath the proportion *Diapente*: When therefore the best proportioned *Soul* is joyned to the best proportioned *body*, it is manifest, that such a man
 also

also hath received a most happy lot in the distribution of gifts, For as much as the soul agrees with the body, in the disposition of Naturals, which agreement indeed is most hid, yet after some manner shadowed to us by the wise.

But to hasten to the *Harmony of the Soul*, we must inquire into it by those *mediums* by which it passeth to us (*i. e.*) by celestial bodies and *spheres*, knowing therefore what are the powers of the *soul*, to which the *Planets* answer, we shall by those things, which have been spoken of before, the more easily know their agreements amongst themselves; For the *Moon* governs the Powers of Increasing and Decreasing; the phantasie and wits depends on *Mercury*, the Concupiscible virtue on *Venus*, the Vital on the *Sun*; the Irascible on *Mars*; the Natural on *Jupiter*; the Receptive on *Saturn*; but the Will as the *primum mobile*, and the guide of all these powers at pleasure, being joyned with the superiour intellect, is always tending to good; which intellect indeed doth alwayes shew a pathway to the Will, as a Candle to the Eye; but it moves not it self, but is the Mistresse of her own operation, whence it is called Freewill; and although it alwayes tends to good, as an object suteable to it self; yet somerimes
being

being blinded with error, the animal power forcing it, it chooseth evill believing it to be good.

Therefore Will is defined to be a faculty of the intellect and Will, whereby good is chosen by the help of Grace, and Evill not assisting; Grace therefore which Divines call Charity, or infused love, is in the Will, as a first Mover, which being absent, the whole consent falls into dissonancy; Moreover, the *soul* answers to the *Earth* by *sense*, to the *Water* by *Imagination*, to the *Aire* by *Reason*, to the *Heaven* by the *Intellect*, and the soul goes out into a *Harmony* of them according, as these are tempered in a mortall body.

The wise *Plato* knowing that the Harmonious dispositions of *bodies* and *souls* are divers, according to the diversity of the complexions of men, did not in vain use musical sounds and singings, as to confirme the *Health* of the *body*, and restore it being lost. So to bring the minde to wholesome manners, untill they make a man suitable to the *Celestiall Harmony*, and make him wholly *Celestiall*; moreover there is nothing more efficacious to drive away evill spirits then *Musical Harmony* (for they being fallen from the *Celestiall Harmony*, cannot endure any true consent

sent, as being an Enemy to them, but fly from it: Bodies being but thick clouds to Souls, and there is no more difference betwixt a soul and an *Aereal Genius*, then there is betwixt a *Sword in the scabbard* and one out of it: and that a soul is but a *Genius* in the body, and a *Genius* a soul out of the body, yet the soul follows the temperature of the body, and is corrupted and rusted in it.

Chap. XIV.

How the soul separates from the body; and is not stopt in the dead corps, as some would have it? how she can get out of the body, that her Union with her Aerial Vehicle may be very sudden as it were in a moment? how the soul may be loosened and leave the body, and yet returne to it again by ointments: that souls departed communicate dreams. Apparitions of bodies and unbodied Genii. Of Cap. Lap & Dr. Nic Culpeper appearing after death; How Naturall and Ordinary it is for Genii to appear? Reasons to perswade the unprejudiced that ordinarily those apparitions that bear the shape and person of the deceased, are indeed the souls of them: That the soul is capable of an Aery and Ætherial body,

dy, as well as a terrestiall; and also of sense, pain, pleasure; Of the genious power of changing the temper: Of her Aereal Vehicle, and the shape thereof; That the vehicles of Genii have as much of soled corporeal substance in them as the bodies of them: That the naturall abode of souls departed after death is the Aire: How Demons and separate Genii hear and see us at a vast distance, and whence it is that though they may so easily hear or see us, we may neither hear nor see them; Of the Touch, Smell, Taste, and Nourishment of Genii; How they are visible one to another: That they converse in a humane shape the better sort of them; the baser in Bestial; of the Igneous splendours of Genii; How they are made; That the external beauty of the Genii is according to the degree of the inward Vertue of their minds? How Ghosts entertaine one another in the other world; of their conferences Philosophicall and politicall; Of their Religious exercises; Of the pastimes and recreations of the better sort; Whence the Aereal Genii have their food; Of the food and feasting of the better sort of Genii.

CConcerning the Actuell and Locall Seperation of the soul from the Body, it is manifest to be understood of this Terrestiall Body, for to be in such a separate State, as to be where Body or Matter is, is to be out
[of

of the world : The whole universe being so thick set with Matter, or body, that there is not to be found the least vacuity therein. The Question therefore is only, whether upon death the soul can passe from the Corps into some other place; *Belen* and *Salmanaz* seeme, to arrest her there by that generall Law of Nature, termed the Law of immortality, whereby every thing is to continue in the same Condition it once was in, till something else change it; but the application of this Law, is very grossely unjust in this Case.

Mr. Owen and some other of the *Presbyter Priests*, wonder how the *Soul* can get out of the *Body*, being imprisoned and lockt up in so close a Castle. But these seem to forget both the nature of the soul, with the tenuity of her Vehicle, and also the Anatomy of the body; for considering the Nature of the soul her self, and of matter which is a like penetrable every where, the *Genius* can pass through solid *Iron* and *Marble*, as well as through the soft *Aire* and *Æther*, so that the thicknesse of the body is no impediment to her; besides her *Asireall Vehicles* is of that tenuity, that it self can as easily passe the smallest pores of the body, as the light does *Glasse*, or the lightning the scabbard of a sword

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without

without tearing or scorching of it; and lastly whether we look upon that principall seat of the plastick power the heart, or that of perception the brain: when a Man dyes, the soul may collect her self, and the small residue of *Spirits* (that may haply serve her in the inchoation of her new *Vehicle*) either in the heart; whence is an easy passage into the Lungs, and so out of the mouth, or else into the head; out of which there are more doores open then I will stand to number. These things are very imaginable, though as invisible as the *Aire*, in whose element they are transacted.

How the soul may live and act separate from the body, may be easily understood out of what has been spoken, but that she does, *de facto*, there are but two wayes to prove it, the one by the testimony of History, the other by Reason; that of History is either of Persons perfectly dead, or of those that have been subject to *Ecstasies*, or rather to that height thereof, which is more properly called *ακαρτεσία*, when the soul does really leave the body, and yet returne again; Of this latter sort are the *Rosie Crucians*, who Anoint their heads *ἡλεκτροῦ καὶ φαρμάκω*, with a Gummy Medicine made of the Oyle of Ravens, Swallowes, Ether, Gold, Honey, Salt, Mercury, &c. and this

this would loosen the soul and quit it from the body, and carry it up and down through the world, and shew it all things, whilst the body, lies *Steaming and sweating, as if it were Purged with fire, &c.*

But the passing of the soul out of the body in sleepe, or ecstasie, may be sometimes a certaine disease, as well as that of the *Nυκτοδαΐται*, those that walk in their sleep: Now if it should happen that some such distemper should arise in the body, as would very much change the vitall cognity thereof for a time; and in this *Paroxcisme* that other disease of the *Noctambuli* should surprise the party; his *Imagination* driving him to Walk to this or that place, his *Soul* may very easily be conceived in this loosned condition it lies in, to be able to leave the body, and passe in the Aire, as other inhabitants of that Element do, and act the part of separate *Spirits*, and exercise such functions of the perceptive faculty, as they do that are quite released from terrestriall matter; Only here is the difference, that that Damp in the body that loosned the Union of the soul being spent, the soul by that *Naturall Magick* I have used to discourse of in my *New Method of Rosie Cruptian Phisick*, will certainly return to the body; and unite with it again as firm

as ever, but no men but *Rosie Crucians* can passe out of their bodies, when they please.

The Example of the other sort, viz of the appearing of the *Ghosts of Men* after death, are so numerous and frequent in all mens mouths, that it may seem superfluous to particularise in any, This appearing is either by dreams or open visions, in Dreams as that which hapned *Ἰαλία τῇ Βασιλίδι*, to *Julia* the Queen; to whom an armed Knight suggested in her sleep, the death of *Appolonius Tyaneus*, and the coming again of her enchanted Servant *Leonides the Second*, her dearly beloved; and it came to passe,

I will adjoyne only three examples or four of Visions, which are ordinarily called apparitions of the Dead, as that of *Nero* (who after the Murdering of his Mother: was haunted with *Dæmons*, and *Otho* was pulled out of his bed by the *Ghost of Galba*: And a Maid that lived in the house with my Mother, one night was pulled out of her bed by one *John Stringer*, that a little before was killed by one *Richard Evens*, who loved this maid as well as he, and the maid, notwithstanding three doors being lockt fast, had the right side of her haire and headcloaths clean shav'd or cut away.

Such instances as these are infinite, I heard
wonderfull

*wonderfull delightful Musick in the Air 100 miles from any Land, upon the twelfth of June, 1650. Afterwards a gentleman in our Ship being a sleep at noon in the Cabin, was called for by a voice from the shore, which hayl'd our ship, few of us took notice of his Name; he was twice called for before any of our men could remember we had any such man aboard; at last he was waked and came upon the deck, and gave a signe that he attended to the Voice; but after giving expresse attention, a clear and distinct voice was heard from the shoare; which was the Desert Island of *Christly* in Turkey, uttering these words; *Edward Walford, your Master Nicholas Sheldon is here, when you come into Italy ship speedily home, for your Mistresse wishes for you: At his return he found all this to be truth, for his Master dyed about the houre of that day he heard the Voice.**

And my Father *Francis Heydon* with one *Mr. Blackmore* in the year 1644. beheld the hand of *Almighty God*, with a sword drawn and shaking it over the *West*, it appeared wonderfull glorious with part of the Arm, very fearfull and furious, it was in its motion striking every way all that night, and a few dayes after they heard *Essex* and his Army were routed by the Angel of *Almighty God*: for

so they concluded, Rebellion was punished.

And one Captain Lap being merry at our house, told my Father and Mother, he would never see them more untill the King came to his throne againe; and then he would requite their loves to him, if he lived, and if he dyed, yet he would come and sound a Trumpet unto them; which in truth he did at a garden doore, and then they remembered his words, and thought he was dead, as suddenly after they heard.

Another Example is of Mr. Doctor Nich. Culpeper, whose Ghost appeared to his Widdow, Alice Culpeper, and spake to her, in the lively Image of his deceased body, bidding her vindicate him, for he was abused by some Bookesellers; He appeared to a fellow in his house, named, Thomas Harrington, and gave him a paper, which is now published, wearing the title of Mr. Culpepers Ghost, giving seasonable advice to the Lovers of his Writings, and sold by Peter Cole, in Corn-hill, neer the Royal Exchange, London; these Apparitions are really the souls of the Deceased, and no Devils, as some fondly conceive, as you may read in the Book.

Now the Genius in her *Aerial Vehicle* is capable of sense properly so called, and consequently of pleasure and pain; for there is a necessity

necessity of the resulting of sense from vital union of the *Genius* with any body whatsoever; and we may remember, that the immediate instrument of sense, even in the earthly body, are the spirits; so that there can be no doubt of this Truth. And pleasure and pain being proper modifications of sense, and there being no body but what is passible, it is evident that these *Vehicles of aire* are subject to *pain* as well as *pleasure*, in this Region, where ill things are to be met with as well as good.

And there is as much matter or body in one consistency as another; As for example, There is as much matter in a *Cup of Aire*, as in the same Cup filled with Water, and as much in this Cup of Water, as if it were filled with Lead or Quicksilver, which I take notice of here, that I may free the imagination of men from that ordinary and Idotick misapprehension, which they entertain of Spirits that appear; as if they were as evaid and devoid of substance, as the very shadows of our bodies, cast against a Wall, or our *Images* reflected from a *River* or *Looking-glasse*, and therefore from this Error, have given them names accordingly, calling the *Ghosts* of men that present themselves to them. *Eidola & Umbra, Images and Shades.* The which, the

more visible they are, they think them the more substantial, fancying that the Aire is so condensed, that there is not onely more of it, but also that simple there is more matter or substance, when it appears thus visible, then there was in the same space before: And therefore they must needs conceit that death reduces us to a pittifull thin pittance of being; that our Substance is in a manner lost, and nothing but a tenuous reek remains, no more in proportion to us, then what a sweating Horse leaves behinde him, when he Gallops by in a frosty morning; which certainly must be a very lamentable consideration to such as love this thick and plump body, and are pleased to consider how many pounds they out-weighed their neighbour the last time they were put in the Ballance together.

But if a kinde of dubious transparency will demonstrate the deficiency of corporeal substance, a *Pillar of Chrystal* will have lesse thereof, then one of *Tobacco smoake*; which though it may be so doubtfull and evanid an object to the Eye, if we try it by the hand, it will prove exceeding solid: As also these *Ghosts*, *Genii*, or unbodied Souls, call them which you will, that are said to appear in this manner, have proved to them that have

have touched them, or have been touched by them. For it is a thing ridiculous and unworthy of an *Astronomer*, *Astrologer*, *Geomancer* or *Phylosopher* to judge the measure of corporeal matter, by what it seems to our sight; for so *Ayre* would be nothing at all; or what it is to our handling, or weighing of it; for so indeed a *Cup* of *Quickeilver* would seem to have infinitely more matter in it, then one filled with *Aire* onely, and a vessel of *Water* less when it is plunged under the *Water* in the River, then when it is carried in the *Ayre*; but we are to remember, that let matter be of what consistency it will, as thin & pure as the flame of a Candle; there is not lesse of corporeal Substance therein, than there is in the same dimensions of *Silver*, *Lead* or *Gold*.

Seeing its demonstrated that *Genii* have solid bodies, and the place of the *Soul* or *Genius* abode is the *Aire*, and the *Vehicles* of the *Genii* or *Souls* deceased is the *Aire*; nor can the *Souls Vehicle* be incommodated by storms of Winde; and yet *Rain*, *Haile*, *Snow* and *Thunder* will incommodate her lesse: For they passe as they doe through other parts of the *Aire* which close again immediately, and leave neither wound nor scare behinde them: Wherefore all these *Meteors*
Master

Mr. *John Gadbury* speaks of, may in their mediocrity be a pleasure to her and refreshment; and in their excess no long pain, nor in their highest rage any destruction of Life at all: From whence we may safely conclude, that not onely the upper Region, but this lower also, may be inhabited both by the deceased *Souls* of Men and by *Demons*. And though we cannot see these *Aerial Spirits*, yet they may not misse of seeing us; and that it may be, from a mighty distance, if they can transform their Vehicle, or the Organ of sight, into some such advantageous Figure, as is wrought in Dioptrick Glasses, which power will infinitely exceed the contracting and dilating of the pupill of our Eye; which yet is a weaker and more defectitious attempt towards so high a privilege as we speak off; which notwithstanding may seem very possible in spirits, the same may be said of their hearing: For the same principle may enable them to shape themselves Organs, for the receiving of sounds, of greater Art and Excellency, than the most accurate account we read of, or can excogitate: Wherefore it is a very childish mistake to think that because we do not every day see the shape, nor hear the discourse of Spirits, that they neither hear
nor

nor see us: For soft bodies are impressible by hard ones, but not on the contrary; as melted wax will receive the signature of the seal, but the seal is not at all impressed upon by the Wax. And so solid a body will stop the course of Aire, but the Aire will not stop the course of a solid body, and every inconsiderable terrestrial consistency will reflect light, but light scarce moves any terrestrial body out of its place, but is rebounded back by it; that therefore that is most tenuous and thin is most passive; and therefore if it be once the Vehicle of sense, is most sensible whence it will follow, that the reflection of light from Objects being able to move our Organs that are not so fine, they will more necessarily move those of the *Genii*, and at a greater distance; but their bodies being of *Diaphanous Aire*, it is impossible for us to see them, unlesse they will give themselves the trouble of reducing them to a more terrestrial Consistency, whereby they may reflect Light; nor can we easily hear their ordinary speech, partly because a very gentle Motion of the Aire will act upon their Vehicles, and partly because they may haply use the finer and purer part of that Element in this Exercise, which is not so fit to move our sense: and therefore unlesse they will be heard da-

tâ opérâ, naturally that impresse of the *Aire* in their usuall discourse can never strike our Organ.

And that we may not seem to say this for nought, that they will have hearing as well as seeing, appears from what I have intimated above, that this faculty is ranged near the *Common Sensorium* in the *Vehicle*, as well as in that of sight; and therefore the *Vehicle* being all *Aire*, such percussions of it as cause the sence of sound in us, will necessarily do the like in them; but more accurately, happily if they Organize their *Vehicle* for the purpose, which will answer to the arrection of the ears of animalls, for the better taking in the sound.

And they have the sence of touch, else how could they feel resistance, which is necessary in the bearing of one body against another, because they are impenetrable? And to speak freely, my thoughts, it will be a very hard thing to disprove that they have not something analogicall to *Smel* and *Taste*, which are very neare of kin to *Touch* properly so called. For *Fumes* and *Odours* passing so easily through the *Aire*, will very Naturally insinuate into their *Vehicles* also: which fumes, if they be groser and humectant, may raise that Diversification of touch, which we

Mortals

Mortalls call Tasting : if more subtle and dry, that which we call *Smelling*, which if we should admit, we are within modest bounds, as yet in Comparison of others : as *Cornelius Agrippa*, who affirms down right that the *Arial Genii* are Nourished, and *Cardan* sayes so too, and some of them get into the bodyes of Animalls to batten themselves therein their *blood* and *spirits*, which is also averred by *Zadich*, who tells us that the purer sort of *Genii* are Nourished by drawing in the *Aire*, as our *spirits* are in the *Nerves* and *Arteries*, & that other *Genii* of a courser kinde, suck in moisture, not with the mouth as we doe, but as a sponge does water: and *Almadir* Writes concerning the *Zabii*, that they eat of the blood of their Sacrifice, because they thought it was the food of the *Dæmons* they worshipped, and that by eating thereof, they were in a better capacity to communicate with them, which things if they could be believed, that would be no such hard Probleme concerning the bodies of *Spirits* and *Souls* departed.

It is certain that *Genii* and *Ghosts* of Men, have the sence of *Hearing*, *Seeing* and *Touching* and not improbably of *Smelling* and *Tasting*, which faculties being granted, they need not be much at a losse, how to spend their time,

time, though it were upon externall objects: all the Furniture of Heaven and Earth, being fairly exposed to their view; they see the same *Sun* and *Moon* that we do, behold the persons and converse of all men; and if no speciall Law inhabite them, they passe from *Town* to *Town*, and from *City* to *City* as *Hyprocrates* also intimates.

Ἡμεῖς ἐνθάμιν οἱ πᾶσαν ποικίλιν ἐν αἴαν.

There is nothing that we enjoy but they may have their fees out of it; *fair fields, large and invious Woods, pleasant Gardens, high and healthfull Mountains*, where the purest gusts of Aire are to be met with, *Christall Rivers, Mossy Springs, solemnity of Entertainments, Theatrick Pumps and sheaves*, publick and private discourses, the Exercise of Religion, whether, in *Temples, Families, or hidden Cells*, They may be also (and haply not uninterrested) Spectators of the glorious and mischeivous hazards of *Warr*, whether *Sea Fights* or *Land Fights*; besides those soft and silent, though sometimes no lesse dangerous, combats in the *Camps of Cupid*; and a thousand more particularities, that it would be too long to reckon up, where they haply are not meer Spectators, but abettors, as *Cardan* Writes: Like *old men* or *Country Parsons* that are past *Wrestling, pitching the Bar, or playing at Cudgels* them-

themselves, yet will assist and abet the young men of the parish at those Exercises. So the Souls of men departed, though they have put off, with the body, the capacity of ordinary functions of humane life; yet they may assist and abet them, as pursuing some designe in them; and that for evill or good, according as they were affected themselves, when they were in the body.

And whatsoever is the custome and desire of the *Genius* in this life, that sticks and adheres to her in that which is to come, and she will be sure, so far as she is capable, either to act it, or to be at least a spectatour and abettour of such kinde of actions; and the better sort of Souls, who having left the body, are *ipso facto* made *Genii* instead of men; that besides the peculiar *happinesse* and *blisse* they reap thereby to themselves, they are appointed by God, and have a mission from him, to be Overseer of humane affaires: but that every *Genius* does not perform every Office, but as their natural inclination and customes were in this life, they exercise the like in some manner in the other: And *Tritemius* therefore will have *Æsculapius* to practise Physick, and *Belen* is his Authour (who sayes) *Hercules* is to exercise strength; *Plato* his Philosophy, *Amphilocus* to Prophecy, *Pytha-*
goras

goras to teach the mystery of the *Tetractis*, *Æsop* to tell tales, *Castor* and *Pollux* to Navigate, *L. Laminus*, *Cælius*, *Tubero*, *Confidius*, *Gabrenus*, *Tindorus*, *Palacy*, *Tbalia* being dead, were raised to life again ; so was *Virgil*, *Jason*, and a *Spanish Earle* ; and these *Genii* will assist mortals to raise and revive the dead they say.

Thus we read in Histories, many were by *Physitians* and *RosieCrucians* raised from death again, as *Juba* and *Xanthus*, *Phylostratus*, *Abavis*, *Tillo*, *Tai cum ven huanti*, *Apollonius*, the *Tyanean*, *Zarila* and *Enoch* were by the herb *Dragon-wort*, *Oyle of Gold*, mixt with a medicine made of *Honey* revived : Now *Minos* has Commission in the other world, and is assigned to hear Causes, and *Achilles* to War.

And there are thirty thousand immortal *Genii* living on the Earth, which are the keepers of mortal Men, who that they might observe Justice and mercifull deeds, having cloathed themselves with Aire, go every where on the Earth : For there is no Prince nor Potentate could be safe, nor any Woman continue uncorrupted, no man in this vally of ignorance could come to the end appointed by God, if good spirits did not secure us ; or if evill spirits should be permitted to satisfie the wils of men.

As therefore amongst the good *Genii*, there is a proper Keeper or *King*, deputed to every one, corroborating the spirit of the man to good; so of evill Spirits; there is sent forth an *Enemy*, ruling over the flesh; and desire thereof; and the good spirit fights for us, as a preserverer against the enemy and flesh: Now man betwixt these contenders is the middle, and left in the hand of his own counsel; to whom he will give victory; we cannot therefore accuse *Angels*, if they doe not bring the *Nations* intrusted to them to *Episcopal Government*, and the knowledge of the true God, to true piety, and suffer them to fall into *Errours* and *Anabaptisme*, *perverse worship* and *Presbytery*; but it is to be imputed to themselves, who have of their own accord declined from the right path; adhearing to the spirits of Errour, giving victory to the *Devill*: For it is in the hand of Man to adhere to whom he please, and overcome whom he will; by whom, if once the *Enemy*, the *Devill* be overcome; he is made his servant; and being overcome, cannot fight any more with another, as a *Wasp* that hath lost his sting.

And these spirits appear variously clad; some like beautiful *Virgins*, others like valiant *Warriours*, with their *Helmets*, and plumes of
O Feathers;

Feathers; as *Achilles* did to *Appolonius*; and *Eugenius Theodidactus*, speaking of *Genii* or Separate soules, make them all to appear in humane shape, as you may read in these verses; where he and his fellows are going to converse with them, and thus he sayes they carryed him.

To Babylon my swift course I apply,
Where once arriv'd, I chance to cast my eye
On a Caldean grave, but in his Art
Miraculous, compleat in every part; (long
His haire mixt white, his beard both full and
Of venerable aspect, (for i'tle not wrong,
His presence) and to tell you true his Name
Mythrobarzanes: Unto him I came,
Humbly entreating, but with much ado,
My earnest suit he would give ear unto;
Though I then promised him sufficient hire
To path the way, I did so much desire;
At length he yeilds, then instantly new coyne me,
And for full five and twenty days enjoyns me
Just as the Moon (as near as I can guesse)
Begins to Bath her self in Euphrates,
To wash with her, each morning early then,
He to a place conducs me, where and when
I must expose me to the Suns uprise;
When mumbling to himself in a strange guise,

A tedious deal of Stuff (but bad or good
I knew not, for no part I understood)
As foolish Cryers I have known, so he
Speak at high speed, his Volu'ble tongue was free
Without deliberate period, not a word
Certain, or least distinction did afford:
It seems he invoc'd some dead Ghost to the place
That charm being done, he strook thrice on the
So brought me back again without more let (grasse,
Turning his eye upon no man he met.
Our food was onely Malt dropt from the Oke,
We had to drink when thirst did us provoke,
Milk, Wine with Honey mixt (a liquor good
With Water new drawn from Choaspes flood,
Saving the grasse, we had no other Bed.
• Our bottles and our scrips thus furnished,
And we so victualled, in the dead of Night
To Tygris flood he guided me forth right,
There I was washt again and dryde) a Brand
He kindled then, such as I understand
They use in purging Sacrifice; then takes
Up a Sea Onion, and of that he makes
(With like ingredients) a most strang confection
Mutt'ring again, for more safe protection
His former, antic verse, inchanting round
The circled place in w^{ch} we then were bound,
And next he compass me with many a charm,
Least I from fearfull Spectors should take harm:

Then brought me back, having made preparation
In the Nights last part, for our Navigation;
An Exercised robe (such as the Medes
Are us'd to weare) he then puts on, and leads
Me to his Wardrobe, and there furnisht me
With this disguised habite that you see,
Namely a Lyons skin, a club and lyre,
Charging me, that if any should desire
To know my Name, I and by no means should say,
I was Eugenius, and myself betray :
But either the faire-spoken man Ulysses,
Cromwell, or the great club-man Hercules.
Mythro. Resolve me yet more plainly friend where
This forraign habit with thy change of name (came
Eu. Ilc make't perspicuous, Thus much he intended
If I like those who living had descended
Before our times, my self could truly shape;
I might perhaps th' inquisitive eyes Escape
Of Eacus, and so have free admission
In a known habit, without prohibition.

The day appear'd, the lake we having entred
And through a glomy vault our selves adventred
For he had all things ready there, the Barge,
The Sacrifice, the mixt Wine, and the charge
Of each concealed mystery that needed;
All these being safely stow'd, we next proceeded
To place our selves, both full of tears and sad;
Yet through the flood we gentle passage had,

And

*And in short space to a thick Wood we came,
Much like a wilderness, and in the same
A lake, in which deep Euphrates is hid,
That likewise past as our occasions bid,
We anchor'd in a Region, where we view'd
Nothing but Trees, darkness and solitude.
Where landing (for my guide conducted still)
We dig a pit first, then fat Sheep we kill, place :
And with their luke-warm blood besprinkle the
Now the Chaldean after some smal space,
Kindles again his brand, whispers no more ,
But with a clamorous voice aloud 'gan rore,
And invokes those Dæmons, such as we
Call Pænæ, Erinnæ, Tocht & Mild mægeles;
Who in the Night hath power next Proserpine ;
And with their dreadful names doth interline
Words, many-syllabl'd, of obscure sense,
Barb'rous, absurd, deriv'd I know not whence ;
These spoke confusedly, Crannies appear'd,
Through which the hidious yelling throats were heard
Of Cerberus, ev'n Orcus seem'd to shake
And frighted Pluto, in his Throne to quake:
Straight many places to be gaz'd upon
Lay ope to us, as Perephlegeton,
With many spacious Regions. Sinking next,
Stern Rhadamant, with terrour almost dead
Now from his Kennel, where the Dog lay spread,
Cerberus rous'd himself and barked ; when I
This Harp into mine hand took instantly ,*

And with my voice and strings such measure kept,
The cur was charm'd, therewith sunk down & slept:
When to the Lake for waftage we were come,
No passage we could get for want of room,
The Barge had her full frieght of wretched souls,
In which was nothing heard save shrieks & howls;
For all these Passengers had wounded been,
Some in the breast, some in the thigh and skin;
And in some one or other member; all
These in a late fought battle seem'd to fall:
But Excellent Eff-x when he saw me clad
In these rich Lyons spoiles, a great care had
To have me plac'd unto mine own desire;
Then wasted me without demanding hire,
Mistaking me for Cromwell. And when
We toucht the shore, he was so kinde agen,
As point us out the way. Black darknesse now
Involv'd us round, neither discern'd I how
To place one foot; but catch hold of my guide,
And follow'd as he lead, us fast beside
(Through which we past) a spacious meadow was
More full of daffodilies than of grasse:
Here many thousand bodies of men dead
With humming noise were circumfus'd and spread
Still following us; On still we forward trudge,
Untill we came where Minos sate as Judge
In a sublime tribunal; on one hand
The pains and furies, and the tortures stand,
With

*With the evill Genii : On the opposite side
Were many pris'ners brought, in order ty'de
With a long Cord; and these were said to be
Accus'd for killing of the King, by crueltie.
And Bauds, Baliffs, Cutthroats, Lyllians & such
As in their life time had offended much;
And of these a huge rable. Now a part
from these appear'd, with sad and heavy heart,
Rich men and Usurers, migre lookt & pale,
Swoln-bellyed, gouty-legg'd, each one his gaile
About him had, being fastned to a Beame,
Barr'd and surcharged with the weight extream
Of two main pondrous talents of old Iron :
Now whilest these pris'ners Minos Seat in viron
We standing by, &c.*

Thus have I shewed that *Genii* converse in humane shape, yet they are sometimes visible to us, under some *Animal shape*, which questionlesse is much more difficult to them then that other visibility is : But this is also possible, though more unusuall by farr, as being more unnaturall. For it is possible by Art to *compreffe Aire* so, as to reduce it to *visible oparity*, and has been done by some of my *Pupiles*; the *Aire* getting this oparity by squeezing the *Globuli* cut of it: which though the separate *Souls* and *Spirits* may do by that *dere&ive* faculty, yet surely it would be vety painfull. For the first Element lying bare,

bare, if the *Aire* be not drawn exceeding close, it will cause an ungratefull heat: and if it be, as unnaturall a cold: and so small a moment wil make the first Element too much or too little, that it may haply be very hard at least for these inferiour spirits, to keep stedily in a due mean. And therefore, when they appeare, it is not unlikely but that they soak their *Vehicles* in the vaporous glutinous moisture the *Rosie Crucians* speak off, that they may become visible to us at a more easy rate, and alwayes the better sort appeare in humane shape.

As it is likely also that those *Σκωπτιαι* or *αυγαι πυρωδς*, those *Igneous splendours Artesius* make mention of (as the end and scope of these wicked wretches; he describes) often used were coloured according to the more or lesser ferulency of the *Vehicle* of the *Demon* that did appeare in this manner, viz. in no personall shape, but by exhibiting a light to the eyes of his abominable spectators and adorers, which, I suppose he stirred up within the Limits of his own *Vehicle*; the power of his will and Imagination, commanding the grosser particle of the *Aire* and *terrestrial* vapours; together with the *Globuli*, to give back every way, from one point to a certain compasse, not great, and therefore the more
easy

easy to be done. Whence the first *Element* lies bare in some considerable measure; whose activity cannot but lick into it some particles of the *Vehicle* that borders next thereto, and thereby exhibit, not a pure *Starr-light* (which would be, if the first element thus made naked or uncloathed, and in the midst of pure *Aire*, were it self unmixt with other matter) but the ferulency of those parts that it abrades and converts into fewel, and the foulness of the *Ambient Vehicle* through which it shines, makes it look red and fiery like the *Horizontall Sun*, seen through a thick throng of vapors, which *Fiery Splendour* may either onely slide down amongst them, and so passe by with the motion of the *Demons Vehicle*, which *Cardan* seems also to aime at; or else it may make some stay and discourse with them it approaches, according as I have heard; some Narrations out of *Jamblious*; the reason of which lucid appearances being so intelligible out of *Phioates the Indian Prince* and the *Rosie Crucian Philosophy*; we need not conceipt that they are nothing but the prestigious delusions of Fancy and no reall object, as the Learned Mr. *John Gadbury* and Mr. *John Beoker* would have them; it being no more uncompetible to *Demon* to raise such a light in his

his *Vehicle*, and a purer then I have described, then to a wicked man to light a Candle at a tinder box.

For though there be neither lust, nor difference of sex amongst these *Genii* (whence the kindest commotion of minde will never be any thing else, but an exercise of intellectuall love, whose object is vertue and beauty;) yet it is not improbable, but that there are some generall strictures of discrimination of this beauty into *Masculine* and *Feminine*: partly, because the temper of their *Vehicles* may encline to this kinde of pulchritude rather then that; and partly because several of these *aerial spirits* have sustained the difference of sex in this life; some of them here having been *Males*, others *Females*: and therefore their History being to be continued from their departure hence, they ought to retaine some Character; especially so generall a one, of what they were here; And it is very harsh to conceit, that *Frost* will meet Mr. *Lilly's* Wife in the other world, in any other forme then that of a Woman: Although not with so much pleasure there as here; Whence a necessity of some slighter distinction of habits, and manner of wearing their haire will follow, which dresse, as that of the *Masculine Mode*, is easily fitted to them

them by the power of their will and imagination.

Now the immediate instrument of the *soul* in this life is the *spirits*, which are very congenerous to the body of *Angels*, and that all our passions and conceptions are either suggested from them, or imprest upon them; he cannot much doubt, but that all his faculties of *Reason*, *Imagination* and *Affection*, for the generall, will be in him in the other state, as they were here in this, namely that he will be capable of *Love*, of *Joy*, of *Grief*, of *Anger*; that he will be able to imagine, discourse, to remember, and the rest of such operations as were not proper to the fabrick of this earthly body, which is the officine of death and generation.

And the Animall life is as essentiall to the Soul as Union with a body, which she is never free from; it will follow, that there be some fitting gratifications of it in the other World. And none greater can be imagined then sociableness and personall complacency, not only in the rationall discourses, which is so agreeable to the *Philosophical Ingenuity*, but innocent pastimes, in which the *Musical* and *Amorous propension* may be also recreated. For these three dispositions are the flower of all the rest, as *Swarez* has somewhere

where noted: and his reception into the other world is set out by *Sabrinus*.

Μεθ' ὁμηγευειν ἔρχεται ἡδὴ
 Δαιμονίῳ ἐροντοῖσιν ἀναπνέουσιν αἷταις.
 Ἐνδ' ἐν' μὲ φιλότις, ἐνι δ' ἵμερθ' ἀβροῖς ἰδέσθαι
 Εὐφροσύνης πλεῖων καθαρῆς πληρεμενθ' αἶεν
 Ἀμβροσίαν οὐκ ἐπὶ θεῶθεν ὅθεν ὅπιν ἐρώτων
 Πείσματα καὶ γλυκερὴ πνόιν νῦνεμθ' αἰδῆρ.

Id Est.

Now the blest meeting you arrive unto
 Of th' airy Genii, where soft winds do blow,
 Where friendship, love, and gentile sweet desire,
 Fill their thrice welcome guests, with joys entire;
 Ever supply'd from that immortall spring; (bring
 Whose streams pure Nectar from great Jove do
 Whence kinde converse and amorous Eloquence,
 Warms their chaste minds into the highest sense
 Of Heavenly Love, whose mysteries they declare
 'Midst the fresh breathings of the peacefull Aire.

Now this *Blisse* the fancy consults with,
 the first exemplar of beauty, intellectuall
 love and vertue, and the body is wholly obe-
 dient to the imagination of the minde,
 and will to every *Punctilio* yield to the im-
 presses of that inward patterne; nothing
 there can be found amiss, every touch and
 stroake

stroake of motion and beauty being convey-
ed from so Judicious a power, through so de-
licate and depurate a *Medium*. Wherefore
they cannot but *enravis*h one anothers Souls,
while they are *mutual spectators* of the perfect
pulchritude of anothers persons, and comely
carriage, of their gracefull *Dancing*, their melo-
dious *Singing* and *playing*, with accents so sweet
and soft, as if we should imagine the *Aire*
here of it self to *compose lessons*, and send forth
Musical sounds without the helpe of any terre-
striall instrument. These and such like passe-
time as these, are part of the happinesse of
the best sort of the *Aireall Genii*.

The food of the bad Genii is *vaporous Aire*,
formally made up into dishes by the power
of imagination upon their own *Vehicles*,
first dabled in some humidities, that are the
fittest for their designe, which they change
into the forme of viands, and then withdraw
when they have given them such a *figure*, *co-*
lour and *consistency*, with some small touch of
such a *Sapour* or *Tincture*.

But these superiour Dæmons, which in-
habit that part of the *Aire*, that no storm nor
tempest can reach, need be put to no such
shifts, though they may be able in them as
the other: For in the tranquility of those
upper Regions, that *promus Condus* of the U-
niverse

niverse, the spirit of nature may silently send forth whole Gardens and Orchards of most delectable fruits and flowers of Aquilibrions pondo-rosity to the parts of the Aire they grow in, to whose shape and colours the transparency of these plants may add a particular lustre, as we see it is in precious Stones. The very soile is transparent, in which you may trace the very roots of the Trees of this superiour Paradise with your Eyes, and not offend them; see this Opake Earth through it: Nay the Sapheric Earth, bounding your sight with such a white splendour, as is discovered in the Full Moon, with that difference of brightnesse, that will arise from the distinction of Land and Water; and if you will recreate your palates, may taste of such fruits, as whose natural juice will vie with their noblest extractions and Quintessences. For such certainly will you there finde; the blood of the Grape, the Rubie coloured Cherries, and Nectarinesse; and if for the compleating of the pleasantnesse of these habitations, that they may look lesse like silent and dead solitude, you meet with Birds and Beasts of curious shapes and colours, the single accents of whose voyces are very gratefull to the eare, and the varying of their Notes perfect the Musical Harmony, &c.

Chap.

Chap. XV.

That there is a Political Order and Laws amongst the fiery Dæmons; That this Chain of Government reaches down from the highest Ætherial powers, through the Aerial to the very Inhabitants of the Earth; the peculiar feature and individual Character of the Aerial Vehicle; The retainment of the same name: How to finde the Names of Genii: A Table: What kinde of punishments the Aerial Officers inflict upon their Malefactors? What mischief men may create to themselves in the other World by their zealous mistakes in this, the unspeakable torments of Conscience, worse than death, and not to be avoided by dying: Of the spirit of Nature, what it is? That the sympathy betwixt the Earthy and Astral body argue its existence; The roundness of the Sun and Stars prove it: An absolute demonstration of the existence of the Spirit of Nature, its grand Office of transmitting souls into rightly prepared matter: Of the seldome appearing of Spirits; Of the tragical pompe and dreadfull preludes of Death, with some corroborative considerations against such sad spectacles: What may befall the Genius, and the hazards she runs after this life;

life; whereby she may again become obnoxious to death; That the *Ætheral Vehicle* instates the Genius in the everlasting blisse and happiness, &c.

I Shall next speak to you of the *Policy* of the *Aiery Genii*, concerning which; that in general there is such a thing among them, I have proved in my *Idea of the Law*, the second Book, to be the most assuredly true in it self, and of the most use to us to be perswaded of; to know their particular Orders and Customes is a more needlesse curiosity: But that they doe lie under the restraint of Government, is not onely the opinion of the *Pythagorians* (who hath even to the nicity of Grammatical criticisme, assigned distinct names to the Law, that belongs to these three distinct ranks of beings, ἄνθρωποι, δαίμονες & θεοί, calling the law that belongs to the first Νόμος, the second Δίκη, and the third Θέμις, but it is also the easie and obvious suggestion of ordinary Reason, that it must needs be so, and especially amongst the *Aerial Genii* in these lower Regions, they being a mixt rabble of good and bad, wise and foolish, in such a sense we may say, the inhabitants of the earth are so; and therefore they must naturally fall under a Government, and submit

mit to *Law*, as well and for the same Reasons as men do. For otherwise they cannot tollerably subsist; nor enjoy what rights may some way or other appertain to them, for the *souls* of Men deceased and the *Demons*, being endued with corporeall sense, and therefore capable of pleasure and paine, and consequently, of both injury and punishment, it is manifest, that having the use of reason, they cannot faile to mould themselves into some *politicall* forme or other, and so to be divided into Nations and Provinces, and have their *Kings, Princes, Dukes, Earles, Lords; Knights, Esquires, and Officers of State, Judges, Serjeants, Counsellors, Recorders, Secondaryes, Phillizers, Prothronitores, Barresters Clerks, Attorneys, Solicitors, Justices of Peace, Constables, Head-Borrowes* and all others, to the very lowest and most abhorred *Executioners of Justice Bayliffs, &c.*

Which invisable *Government* is not Circumscribed within the compasse of the *Aiery Regions*, but takes hold also of the Inhabitants of the Earth, as the *Government of men* does on severall sorts of Beasts, and the *Etherial* powers also have a right & exercise of Rule over the *Aiereall*; whence nothing can be committed in the world against the more indispensable *Laws* thereof, but a most severe and

inevitable punishment will follow : every Nation, City, Family and Person, being in some manner the *Peculium*, and therefore in the tutelage, of some invisible power or other, as I have afore spoken of :

It is not impertinent to my purpose, to take notice also, that the naturall and usuall figure of the Souls, *Aerial Vehicle* bears a Harmonious resemblance with the feature of the party in this life; it being most obvious for the plastick part (at the command of the will, to put forth into personall shape) to fall as near to that in this life, as the new State will permit, with which act the spirit of nature haply does concurr, as in the Figuration of the *Fetus* : but with such limits as become the *Aerial Congruity of life*, which I said before; as also how the proper *Idea* or *Figure* of every *Soul* (though it may defect something by the power of the parts, Imagination in the act of conception, or Gestation yet may return more neare to its peculiar resemblance afterwards, and so be an unconcealable note of indivisibility.

In the Flesh there is three thousand *Angels* that keep and preserve mortall men (as I said in the last Chapter) their names you shall finde by this Table following entring with some sacred, Divine or *Angelicall* name,
in

in the column of letters descending: by taking those letters which you shall finde in the common Angels under the Stars and Signes: which being reduced into order, you will finde the name and nature of your good Angell; by the example of my Nativity, I shall name some for example sake, viz. Malhircel, Monadel, Chavakiah, Lehabiah, Jehujab, Vafariah, Lerabel, Omael, Reijel,) Seebiah, Jerathel, Haajah, Nithbaiab, Habuiab, Melabel, Fejajel, Nelchael, Pahaliah, Leuviab, Vehuiab, Jeliel, Sirael, Elenuah, Mahasiah, Lelabel, Achacah, Cabethel, Haziell, Aladiab, Lauiah, Habajah, Mebabel, Haziell, Hakimiab, Caliel, Aniel, Rehael, Sealiah, Ariel, Afaliah, Imamiab, Nanael, Nithael, Mebahiah, Poïel, Nemamiab, Harrarel, Nizrael, Umabel, Jahbel, Anavel, Mehekiah, Damabiah, Eivel, Meniel, Habuiab, Jibamiab, Mumiab, Hajajel, &c. And there be three thousand Demons, in the worst sense that seek whom they may devoure, its necessary, now for your better understanding these things; that you read my *Temple of Visdome* being a book of Geomancy, Astrology and Telefmes.

For you must know that every man hath a three fold good Demon, the first is holy, the other is of the Nativity, and the other is of the profession the holy Demon, is assigned to the rationall Soule by the Idea. P. 2

Dark- ness	☾ ☿	♀ ♂	♀ ♂	☉ ☿	♂ ♀	♂ ♀	♂ ♀	♂ ♀
z ת ח	ו	ו	ה	ד	ג	ב	א	א
x ש ם	ג	ם	ל	כ	י	ט	ח	ב
v ר ט	ש	ר	ק	צ	פ	ע	ס	ג
t ק ד	ו	ה	ד	ג	ב	א	ת	ד
f צ ם	ם	ל	כ	י	ט	ח	ו	ה
r פ ם	ר	ק	צ	פ	ע	ס	ג	ב
q ע ן	ה	ד	ג	ב	א	ח	ש	א
p ם ם	ל	כ	י	ט	ח	ו	ו	ה
o נ ם	ק	צ	פ	ע	ס	ג	ם	ד
n ח ן	ד	ג	ב	א	ח	ש	ר	א
m ל ן	כ	י	ט	ח	ו	ו	ה	ב
l כ א	צ	פ	ע	ס	ג	ם	ל	ג
k י א	ג	ב	א	ח	ש	ר	ק	ד
i ט י	י	ט	ח	ו	ו	ה	ד	ה
h ח ם	פ	ע	ס	ג	ם	ל	כ	ב
g י ן	ב	א	ח	ש	ר	ק	צ	ג
f י ז	ט	ה	ו	ו	ה	ד	ג	ד
e ה ם	ע	ס	ג	ם	ל	כ	י	ה
d ד ם	א	ח	ש	ר	ק	צ	פ	ב
c ג ן	ח	ו	ו	ה	ד	ג	ב	ג
b ב ם	ס	ג	ם	ל	כ	י	ט	ד
a א א	ת	ש	ר	ק	צ	פ	ע	ה
Hatred	ח	♂	♂	☉	♀	♀	☿	☿
	☿	♂	♂	☉	♀	♀	☿	☿

of God, through the *Starrs* and *Planets*, and this doth direct the life of the soul, and doth alwayes put good thoughts into the minde, being alwayes active to illuminate us, and if you would know his *Name*, you must enter the *line of Light*: For by this *Spirit* you may avoid the Malignity of a fate, and the *Genius* of the *Nativity*, doth descend from the *disposition of the Anima of the world*, & from the *Circuit of the Stars*, which were powerful in his *Nativity*, and when the soule comes down from *Almighty God*, into the body, it doth out of the *Quire of Angels*, naturally choose a preserver to it self, & not onely choose this guide to it self, but hath that willing to defend it. This being the *Executor* and *Keeper* of the life, doth help it to the body, and takes care of it, being communicated to the body, and helps a man to that very *Office*, to which the *Cælestials* have deputed him being born of men *Genii*.

For when you have found the names as *Authors*, *Teach* and *Write*, you will easily finde the *Angels* that *Governs* that name; For *Jupiter* and the *Sun* signifies *John*; *Mercury* and *Mars*, *Matthew*; the *Sun* *Stephen*; if the *Sun* be principal significator, *James*; if *Letitia*, *Abraham*; if the *Moon* and *Mercury*, *Simon*, if *Tristitia*, *Benjamin*; if *Jupiter* and *Sol*,
Clement;

Clement, Rubacus, Cornelius; if Mercury, Charles Albus, Daniel; Mercury and Saturn, Edmund, Fortuna Minor, Escanius; if Aries, Edward; Saturn and Venus, William; Mars and Sol, Robert Taurus, Joseph, Mars, and Sol, Peter; Caput Draconis, Giles; Gemini, Philip; Fortuna Major, Francis; Mars, Anthony; Cauda Draconis, Henry; Sol and Mercury, Benjamin; Cancer, Gideon, Puella, Jacob; Jupiter and Saturn, Thomas; Leo, Paul, Euer, Kenelme; Sol, Roger; Virgo, George, acquiritio, Michael; Libra, Leonard; Saturn and Sol, Gregory, Amissio, Nicholas; Scorpio, Oliver; Sol and Saturn, Andrew via Petalinus; Sagitarius, Quintilliam; Moon and Sun, Hercules, Carcer, Ralph; Capriconus, Sampson; Moon and Saturn, Nicholas, Populus, Tristram; Aquarius, Eustace; Jupiter and Sun, Richard; Pisces, Jonathan; Conjunctio, Bernard: Note also, among the Planets, Signes and Figures of Geomancy, that any name may be found out besides those which we have written, according the Planets, Signes and Figures you finde upon the Angles; And *Latitia* may signifie *Adam*, as if the corners of the Figure consent, and so of the rest, as you may see by the Numbers of Figures and signes in my *Temple of Wisdom*.

	♂		*		□		△		♂		...
	o		ε		ν		α		ι		
	a		e		i		o		v		

To understand this, you must according to the experienced Rules of Authors, see your significator or significators of the party enquired of; whether he be Angular or no, and whether he be in Aspect with any Planet or Figure; and as of the one, so must understand both; and if there be no Aspect, then consider whose Dignities he is in; As for example, Let us admit *Sol* Lord of the seventh, and significator of Theft, or what you enquire after, and he in the Dignities or Aspect of *Saturn*, I should then say the parties name is *Andrew*.

Now you know how to finde the name of all things, any party by *Geomancy* and *Astrology*, if you would next know the name of his *Genius* you must they say, as is proved by experience, know the *Genius* of the Planet or Star, which is Lord or Lady of Birth, or chief in the Figure of *Geomancy*, or hath most dignities or from that into whose house the *moon* was to enter, after that which at the birth of the man it doth retain: some finde it from

the Sun and Moon, some from the Angles; some fortifie the Eleventh house with a good Planet Figure, and get a Genius, which therefore they call a good Demon; but an evill Genius from the Sixth.

Now you must note every signe in 30. degrees, and what Letter you finde upon the first Degree of *Aries*, fals upon the second degree of *Taurus*; and if the Letters be not compleat, you must add some name of Divine Omnipotency, as *Os*, *El. Jod*, *On Jah*, &c. but the name *El*, because it imports power and virtue; is therefore added not onely to good but bad spirits; for neither can evill spirits either subsist, or do any thing without the virtue of *El God*; and you must observe the Harmony of the Signes, Planets, Stars and Figures of Geomancy.

V

1 A	2 B	3 C	4 D	5 E	6 F	7 G
8 H	9 I	10 K	11 L	12 M	13 N	14 O
15 P	16 Q	17 R	18 S	19 T	20 V	
21 W	22 X	23 Y	24 Z	25 El	26 Ris	26 Os
28 Jah	29 On	30 Jod				

Now

Now B. is attributed to the first degree of *Taurus*, C. to the first of *Gemini*, D. to the first of *Cancer*, and E. to the first of *Leo*, &c.

And if you enter the *left-hand* it is for evil, you will finde the name of that *lying spirit*, the tempter or ensnarer of you; but you have liberty to yeeld to whom you please, &c. but to come to the *soule* in the *Aireal Region*, where I left her; we will there give her the same name which the deceased had here, unlesse there be some special reason to change it; so that their persons will be as punctually distinguished, and circumscribed as any of ours in this life: All which things, as they are most probable in themselves; that they will thus naturally fall out; so they are very convenient for administration of *Justice*, and keeping of order in the other State: and thus we finde her name.

In the Table, before you are taught how to calculate the names of *Genii*, good and bad under the presidency of the *Seven Planets*, and these *cœlestial Angels* are servants of the stars; as the stars are guided by their Angels, and as man is guided by his spirit; now those of the lower order may be procured and conveyed to us, and all those on the right hand are good and entring, and of the
Element

Element of *Fire* and *Aire* : And if you enter the Table on the left side, those are evill and going out, and of the Element of the *Water* and *Earth* ; yet if you finde by your Figures of *Geomancy* and *Astrology* the nature of your *Genius* to be Watery or Earthly by the signes of the Angles and Aspects, on the right hand it is good ; And if on your left you enter, and finde a Figure of the *Fire* or *Aire*, it is evill, because you enter on the left hand : And as there is a *Harmony* of the *Heavens*, so there is a harmony of the *Elements* in their mixions as Earth becomming dirty, being dissolved becomes water, and the same being made thick and hard, become Earth again ; but being inaporated through heat, passeth into *Aire*, and that being kindled, passeth into *Fire* ; and this being extinguished, returns back again into *Aire*, but being cooled again after its burning, becomes earth, or stone, or sulphur ; and this is manifested by Lightning : Now the Earth never changes, but relents and is mixed with other Elements, which do dissolve it, but it returns back into it self again ; but their qualities are these, *Fire* is hot and dry, *Earth* dry and cold, *Water* cold and moist, the *Aire* moist and hot ; *Earth* and *Water* are heavy, *Fire* & *Aire* are Light, which make

make this Active, and yet Passive; and again, there are three other qualities assigned to every one of them, *viz.* to the Fire, Brightnesse, thinnes and Motion, but to the Earth, Darknesse, Thicknesse & Quietnesse; now the other Elements borrow their qualities from these; so that the Aire receives two qualities of the Fire, thinnesse, motion, and one of the Earth, *viz.* Darknesse; The Water receives in like manner, two qualities of the Earth, darknesse and thicknesse, and one of the Fire, *viz.* motion; but Fire is twice more thin than Aire, thrice more movable, and fouretimes more bright.

And the Aire is twice more bright, thrice more thin, and four times more movable than Water; wherefore Water is twice more bright than Earth, thrice more thin, and four times more moveable: As the Fire is to the Aire, so Aire to the Water, and Water to the Earth; and again, as the Earth is to the Water, so the Water to the Aire, and the Aire to the Fire: Now by this Table following, and Sixteen Figure, *viz.* *Aquisitio, Albus, Populus, via, Conjunctio, Carcer, Fortuna major, Puella, Puer, Fortuna minor, Amissio, Letitia, Rubeus, Tristitia, Caput Draconis, Cauda Draconis*, of the Earth or Geomancy, they foreknow future things by the motions of the Earth; by noise swelling

swellings, tremblings, chops, pits, exhalations and other impressions of points, which have a certain power in the fall of them; as the *Idea's* and *Spirits* guide them to this or that: Now you must know that the *Earth* and *Water* live, as well as *Fire* and *Aire*; for of themselves they generate, vivifie, nourish and increase innumerable *Trees*, *Plants* and living *Creatures*; as most manifestly appears in things that breed of their own accord, and in those which have no corporeal seed; and these are generated by the soul of the *Earth*, or *Water*, and these soules have reason, is apparent; for whereas the universall works of the aforesaid soules doe with a perpetual order conspire amongst themselves, it is necessary that they be governed not by chance but by reason; by which reason they doe direct, and bring all their operations to a certainty: For it is necessary that the *Earth* should have the Reason of terrene things, and *Watery* of *Watery* things, &c. by which reason, each in their time, place and order, are generated, but being hurt, are repaired, and the perfection of a body is its soul; And it is said, a man staying long under *Water*, was taken up dead, but by letting him blood he revived again: We read of *Virgil* a *Spanish* Earle, *Aniela*, *Gabienus*, *Tubero*, and a certain *Babylonian*

Babylonian that were dead, whom they say, beyond all expectation, the *Physitians* with *Draggon wort* restored to life; others say they were restored by *Honey in a Medicine*: Now there are signes given, whereby it may be known who are alive, although they seem to be dead, green and stink; and indeed will dye unlesse there be means used to recover them; And this is the manner we understand *Rosie Caucians* raise the dead: Now they raise *Birds, Dogs, Horses, Flowers* otherwise, by burning their bodies to Ashes, and then restore them to life. And again, you must understand, as every Region in the Cœlestials hath a certain *star* and *cœlestial image*, which hath influence upon it before others: so also in super-cœlestials doth it obtain a certain intelligence set over it, and guarding it with infinite other ministring Spirits of its order, which are all called *Sons of the God of Hosts*.

But evill Spirits doe wander up and down in this inferiour world, enraged against all, whom they therefore call *Devils*; of whom *St. Austine* in his first Book of the Incarnation of the word to *Januarius* saith: Concerning the Devil and his Angels, contrary to vertues the Ecclesiastical preaching hath taught; that there are such things: but what they are and how they are, he hath not clear enough expound-

pounded? Yet there is this opinion amongst most, that this *Devill* was an Angel, and being made an Apostate, perswaded very many of the Angels to decline with himself, who even unto this day are called his Angels. The *Church* notwithstanding thinketh not that all these are damned, nor that they are all purposely evill, but that from the Creation of the world, the Dispensation of things is ordained by this means, that the tormenting of sinfull soules is made over to them; The *Cardinals of Rome* say, that not any Devil was created evill, but that they were driven and cast forth of *Heaven*, from the orders of good Angels, for their Pride, whose fall not onely our *Bishops, Divines, and Hebrew Theologions*, but also the *Assyrians, Arabians, Ægyptians* and *Greeks* doe confirm by their Tenents.

Every man hath a good and a bad spirit attends him, and a threefold good *Genius*, as a proper keeper or preserver, the one whereof is holy, another of the nativity, and the other of profession, the *Holy Genius* is one according to the Doctrine of the *Rosie Crucians* assigned to the rationall soul, not from the Starrs or Planets, but from a supernaturall cause, from God himself the president of *Genii*, being universall above nature: This doth direct the life of the soul, and doth alwayes
put

put good thoughts into the minde, being alwayes active in illuminating us, although we do not take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth speak with us, and communicate its voice to us being before silent, and studying dayly to bring us to a Sacred perfection, also by the aid of this Genius we may avoid the malignity of a fate; now the Genius of the Nativity, doth here descend from the disposition of the world, and from the circuits of the Stars and Planets, which were powerfully dignified in the Nativity; & there be some say when the soul is comming down into the body, it doth out of the quire of the Angels naturally chose a preserver to it self, nor only choose this guide to it self, but hath that willing to defend it, this being the exemptor, & keeper of the life doth help it to the body, and helps a man to that very office, to which the celestials have deputed him being borne; the Genius of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul when it began to make choice



In this body, and to take upon it self, dispositions, doth secretly desire; when therefore a profession agrees with our Nature, there is present with us a Genius of our profession like unto us, and sutable to our Genius; As having my self by *the profession of the Law* a Genius, which makes my life more peaceable, happy and prosperous; but when we undertake an unlike or contrary to our Genius, our life is made laborious and troubled with disagreeing Patrons.

In the first place, know your good Genius and your Nature, and what good the celestial and terrestrial dispositions promise thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, professe these, be conversant in that virtue to which the most high distributor doth elevate, and lead thee, who made *Abraham* excell in justice and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meeknesse and miracles, *Joshua* in war, *David* in Religion and Victory, *Solomon* in knowledge, *Julius Caesar* in fame, *Plato* in divine learning, *Peter* in Faith, and *John* in Charity: Therefore in what virtue you think you can most easily be a proficient in, use diligence to attain to the height thereof; that you may excell in one, when in many

Q

you

you cannot, but in the rest, endeavour to be as great a proficient as you can; these Genii being found, they will sometimes speak with an audible voice, as they that cryed at the Ascension of Christ, *Ye men of Galile, why stand ye here gazing into the Heavens*: The names of some of these are of great virtue against diseases, some cure all, and some obtain efficacy and virtue to draw any spiritual substance from above or beneath, for to make any desired effect. I have seen a name written upon Virgin Parchment at a certain time, and afterward given to be devoured by a Water-Frog, being let go into the water, rains & showers presently followed. And they finde in the table of the twelve Militant signes and sixteen Figures of the Earth, the name of a Genius, & seal it with his seal, which I saw inscribed at a certain houre, & given to a Crow, who being let go presently, there followed from that corner of the Heaven, whether he flew, lightnings, shakings and horrible thunders, with thick clouds: It is not lawfull for me to write what secret I know, least it should happen that the sacred name should be abused by prophane men to base things: but if they desire the knowledge of them, let them so often turn the Letters, and examine them
untill

untill the voice of God is manifest : Let us go unto another principle.

If any be so curious as to demand, what kinde of punishment this people of the *Aire* inflict upon their Malefactours, I had rather refer them to *Psellus Plotinus*, *The Auditor of Anebo* and *Cornelius Agrippa*, then descend to such particularities, They say, the *Caverns of the earth* are made use of for Dungeons for the wicked *Demons*, to be punished in; as if the several *Volcano's*, such as *Ætna*, *Strumbulo*, *Heccla*, *Mongebel*, *Vesuvius*, the *Gulph of Persia*; where they say *Judas* hail's all ships that saile upon those Seas, and tels them, there he is punished for betraying his Lord and master *Jesus Christ, the Son of God, &c.*

That there is a tedious restraint upon them, for villanies committed, and that intollerable, is without all question; they being endued with *corporeal sense*, and that more quick and passive than ours; and therefore more subject to the highest degrees of torment: So that not onely by incarcerating them, and keeping them in by a *Watch*, in the *Caverns of burning mountains*, where the heat of those *Infernal Chambers*, and the steam of *Brimstone* cannot but excruciate them exceedingly, but also by commanding them into sundry other hollows of the ground, noi-

some by several Fumes and Vapours, they may torture them in several fashions and degrees, fully proportionable to the greatest crime that is in their power to commit, and far above what the cruelty of that worst of Tyrants, *Oliver Cromwell* has inflicted here, either upon the guilty or innocent. But how these confinements & torments are inflicted on them, and by what degrees and relaxations, is a thing neither either to determine, nor needfull to understand: Wherefore we will surcease from pursuing any further, so unprofitable a subject, and come to the third general head, we mentioned, as being most *Harmonical* to our discourse, which is, what the *morrall condition* of the soul is, when she has left this body.

These things therefore premised, it will not be hard to conceive, how the condition of the *Soul* after this life, depends on her moral deportment here; for *memory ceasing not*, *Conscience may very likely awaken* more furiously then ever, the mind becoming a more clear *Judge* of evill actions past, then she could be in the *Flesh*, being now stript of all those circumstances of things that kept her off from the opportunity of calling her self to account, or of perceiving the ugliness of her own ways.

Besides

Besides, there being that communication and *Harmony* betwixt the *Earth* and the *Aire*, that at least the same of things will *arise* to their cogniscance that have left this life; the after ill successe of their wicked enterprises, and unreasonable transactions may arm their tormenting Conscience, with new Whips and stings, when they shall either hear or see with their Eyes, what they have unjustly built up, to run with shame to ruine; and behold all their designs comes to nought, and their fame blasted upon Earth.

This is the state of such soules as are capable of a sense of dislike of their past actions. And a man would think they need no other punishment then this, if he considered the mighty power of the *Minde* over her own *Vehicle*, and how vulnerable it is from its self. These Passions therefore of the *Genius* that follow an ill Conscience, must needs bring her *Aiery body* into intollerable distempers, worse than *Death* it self.

Nor yet can she dye, if she would, neither by *Fire* nor *Sword*, nor any means imaginable; no not if she should fling her self into the flames of *smoaking Ætna*; for suppose she could keep her self so long there, as to endure that hideous pain of destroying the vi-

call Congruity of her *Vehicle* by that Sulphurus fire : She would no sooner be released, but she would catch life again in the *Aire*, and all the former troubles and vexations would return ; besides the overplus of these pangs of Death. For *Memory* would return, and an ill *Conscience* would return, and all these busie *Furies*; those disordered passions which follow it. And thus it would be, though the *Genius* should kill her self, ten thousand times she could but pain and punish her self, not destroy her self.

I had now finished this Chapter, did I not think it convenient to speak of the spirit of Nature, which is a substance incorporeal, but without sense and animadversion, pervading the whole matter of the Universe, and exercising a plastical power therein, according to the sundry predispositions and occasions in the parts it works, upon raising such *Phænomena* in the world, by directing the parts of the Matter and their Motion, as cannot be resolved into meere mechanical powers: And I prove there is such a spirit by the sympathy betwixt *Astral* and *Earthly* bodies; for the *Genii* of men leaving their bodies, and appearing in shapes, suppose of *Cats*, *Pigeons*, *Conies*, *Stars*, *flames of Fire*, sometimes of *Men*, and that whatsoever hurt befalls them

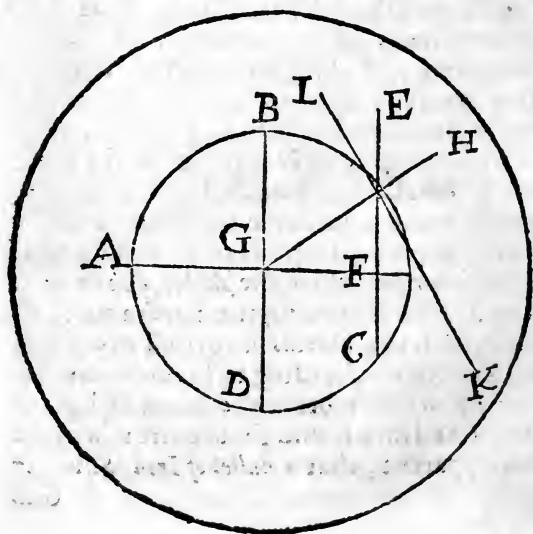
them in these *Astral bodies*, the same is inflicted upon their terrestrial; lying in the mean time in their *Beds* or on the ground.

As if their *Astral bodies* be scalded, wounded have the back broke, the same certainly happens to their *earthly bodies*; And thus the spirit of *Nature* is snatcht into consent with the *imagination of the Genii in these Astral bodies* or *Aeiry Vehicles*, which act of imagination must needs be strong in them; it being so set on, and assisted by a quick and sharp pain, and fright in these scaldings, woundings and strokes on the back; some such thing happening here, as in women with childe, whose fancy made keen by a sudden feare, have deprived their children of their Arms, yea and of their heads too.

And this spirit of *Nature* directs the motions of the *Ætherial Particles* to act upon these grosser bodies, to drive them towards the *Earth*: for that surplussage of agitation of the *Globular particles* of the *Æther*, above what they spend in turning the *Earth* about, in *Harmony* to the *heavens* is carried every way indifferently, according to his own concession; by which motion the drops of liquors are formed into round Figures; from whence it is apparent, that a *Bullet of Iron, Silver, or Gold*

Gold, placed in the Aire, is equally assailed on all sides by the occursion of these *ætherial particles*, and therefore will be moved no more downwards then upwards ; but hang in *æquilibrio*, as a peice of Cork rests on the water, where there is neither winde nor stream, but is equally played against by the Particles of water on all sides.

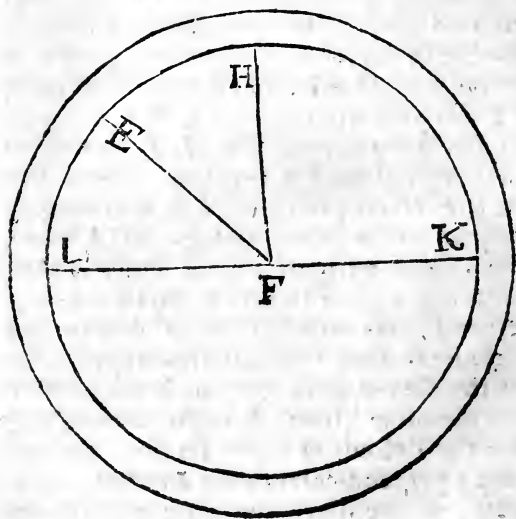
I shall demonstrate what I have said , that heavy bodies in the very clime where we live, will not descend perpendicularly to the Earth , and this will be evident to the Eye



and to Reason, that the proportion of their declination from a perpendicular in any Elevation of the Pole ; In the Circle there *A. B. D.* let the *Æquator* be *S.D.* and from the point *C.* draw a line to *E.* parallel to *B. D.* which line *C E.* will cut the Circle in *F* sixty degrees , suppose from *B* let a heavy body be now at *E.* according to Mr. *Streets* Hypothesis , it must fall towards the Earth in a line parallel to the *Æquator*, *viz* in the line *E F.* And thus he disputed with me some years since , to prove the Earths Mobility: but his Solution of the Problem is very dry. The Earth moves, I do not deny ; but I wish he could argue or Reason it better, for say I, *E. F.* declines from the line *H. F* drawn perpendicular to the Horizon *L. K.* two third parts of a right angle, (*i e.*) 60. degrees For the *E. F. H.* is equall to *C F. K.* which again is equall to the alternate angle *B. G. F* which is two third parts of a right angle *ex thesi*, whence it is plain that *E. F.* declines from a perpendicular no lesse than 60. degrees. By the same reason, if we had drawn the scheme for the Elevation of 50. which is more souther then our Clime , I might demonstrate that the descent of heavy bodies , declines from a perpendicular to the Horizon 50. degrees , or five ninthes of a right angle, &c.

From

From whence it will follow, that men cannot walk upright, but declining, in the elevation suppose of 60. degrees as neer to the ground as *E.F.* is to *F L.* and much neerer in the more remote parts of the North; and there is proportionably the same reason in other Climes, if we draw a Scheam for the parallel, under which we live, suppose about 52. degrees of Elevation we might represent truly to the Eye, in what posture men would walk upon the *Royal Exchange, London, Oxford,*



Warwick-Castle, Alsester, Colton Parke, Tardebigg Church, Worcester, Bristol, St. Peters Church-yard in Exeter, in Sydmouth, in Salisbury Cathedral, or in Westminster-Hall, &c. For it is plain from what hath been above demonstrated, that the natural posture of their bodies upon the *Horizon L. K.* it would be in the line *E. F.* out of which, if they did force themselves in the line *H. F.* without being born head-long to the ground, and laid flat upon the *Horizon, F. K.* the force of the *Aire* or whatsoever more subtle Elements therein pressing in lines parallel to *E. F.* and therefore necessary bearing down whatsoever is placed loose in the line *H. F.* as is plain to any at first sight.

Add unto all this, that if the motion of grosse bodies were according to meer Mechanical laws; a Bullet, suppose, of Lead or Gold, cast up into the *Aire*, would never descend again, but would persist in a rectilinear motion, for it being far more solid than so much *Aire* and *Æther* put together, as would fill its place, and being moved with no lesse swiftnesse then that wherewith the *Earth* is carryed about in twenty four houres, it must needs break out in a streight line through the thin *Aire*, and never return again to the *Earth*; but get away as a Commet does out
of a

of a *Vortex*. And that *defaño*, Col. *John Knotsford* at a Garrisons of the Kings, shot a Canon bullet so high, that it never fel back again upon the ground ; now the spirit of Nature at a certain distance leaves the motion of matter to the pure laws of Mechanicks, but with in other bounds checks it ; whence it is that the water does not swill out of the *Moon*

Now the most notable of those Offices that can be assigned to the *Spirit of Nature*, and that sutable to his name, is the translocation of the souls of Beasts into such Matter as is most fitting for them, he being the common *Proxinet* or *Contractor* of all natural Matches and Marriages, betwixt Forms and Matter ; For *Materia appetit formam ut femina virum*, this spirit therefore may have not onely the power of directing the Motion of Matter at hand, but also of transporting of particular Souls & Spirits in their silence, and in activity to such matter as they are in, a fitnesse to catch life in again : which transportation or transmission may be very well at immense distances, the effect of this sympathy, and coactivity being so great in the working of the *Wines* in *England*, when the *Vines* are in the Flower at the *Canaries*, *Tenneriff*, *Medera's* or any place in *Spain*, &c.

When

Whence to conclude, we may look upon this *Spirit of Nature*, as the great *Quarter-master* general of *Divine Providence*, but able alone, without any under Officers to lodge every *soul*, according to her rank and merit, when ever she leaves the body: And would prove a very serviceable Hypothesis for those that fancy the pre-existence of humane soules, to declare how they may be conveyed into bodies here, be they at what distance they will before; and how matter haply may be so fitted, that the best of them may be fetcht from the purest *Ætherial Regions* into an humane *Body*, without serving any long *Apprentiship in the intermediate Aire*: As also how the souls of *Brutes*, though the Earth were made perfectly inept for the life of any animal, need not lie for ever uselesse in the Universe.

Now I say the *Genii of Men*, being in the same cond'tion that other *spirits are*, appear sometimes though but seldome: The cause in both being, partly the difficulty of bringing their *Vehicles* to an unnatural consistency, and partly their having no occasion to doe; and lastly, it being not permitted to them to doe as they please; or to be where they have a minde to be.

Me thinks this *Tragick pompe* and *Harmony* looks mournfully, preparing to die, laying
wake

waste all the operations of the Mind, putting her into fits of dotage and fury, making the very Visage look ghastly and distracted, and at the best sadly pale and consumed; as if life and soule were even quite extinct, cannot but imprint strange impressions even upon the stoutest minde, and raise suspicions that all is lost in so great a change. But the knowing and benigne spirit, though he may flow in tears at so dismall a spectacle, yet it does not at all suppress his hope and confidence of the *Genius's* safe passage into the other world, and is no otherwise moved then the more passionate spectators of some cunningly contrived *Tragedy*; where persons whose either *virtue* or *misfortunes*, or both, (for they *seldome* part) have woun that affection of the beholders, are at last seen wallowing in their blood, and after some horrid groans, and gasps, lye stretcht starke dead upon the stage.

But being once drawn off, find themselves well and alive, and are ready to taste a cup of Wine in the *Antyring* room with their friends; to solace themselves really, after their *Fictitious pangs* of *Death*, and leave the easie multitude to indulge to their soft passions, for an evill that never besell them.

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The fear and abhorrency therefore we have of *Death*, and the sorrow that accompanies it, is no argument, but that we may live after it, and are by due affections for those that are to be Spectators of the great *Tragick Comedy of the World*; the whole plot whereof being an *Harmony of the Spheres, Planets and Influenciary beams*, being contrived by *Infinite Wisdome and Goodnesse*, we cannot but surmise that the most sad representations are but a shew, but the delight real to such as are not *wicked and impious*; and that what the ignorant call evill in this Universe, is but as the shadowy stroks in a faire Picture; or the mournfull notes in Musick, by which the beauty of the one is more lively and expresse, and the melody of the other more pleasing and melting.

I have now conducted the soul into the ether state, and installed her into the same condition with the *Aerial Genii*, but seeing that those that take any pleasure at all in thinking of these things, can seldone command the ranging of their thoughts, within what compasse they please, and that it is obvious for them to doubt whether the *Genius* can be secure of her permanency in life in the other world, (it implying no contradiction, that her vital congruity, appropriate to
this

this or that Element, may either of it self expire, or that she may by some carelesse debilitate one congruity, and awaken another in some measure ; so make her self obnoxious to fate) we cannot but think it in a manner necessary to extricate such difficulties as these, that we may not seem in this after-game to loose all we woon in the former.

The *Genius* after the death of the body runs through three hazards, one respects an intrinsical principle, the periodical terms of her vital congruity, or else the Levity and miscarriage of her own will, which obnoxiousness of hers is still more fully argued from what is affirmed of the *Aerial Genii* (whose companion and fellow Citizen she is) whom sundry Phylosophers assert to be Mortal ; and that she is revolved hither thrice, and no more ; because this number seems sufficiently to suffice, for the purgation of sins, as you may read in my *Rosicrucian infallible Axomata lib. 2. chap. 4.* at large ; the other two hazards she runs, are from without, to the *Conflagration of the world*, and the *Extinction of the Sun*.

Now whether the souls of men be virtuous or vitious, they must dye to their *Aerial Vehicles*, which seems a sad story at first sight, as if Righteousness could not deliver from death ; but if it be more carefully perused, the ter-

our will be found onely to concern the wicked. For the profoundest pitch of death is the descent into this terrestrial body, in which, besides that, we necessarily forget whatever is past, we do for the present lead *ἀλαμπῇ καὶ ἀμυδρῇ ζῶν*, a dark and obscure life, dragging this weight of Earth along with us, as *Traitors* and *Malefactors* doe their heavy Fetters in their secluse confinements.

But in our return back from this state, life is naturally more large to them that are prepared to make good use of that advantage they have of their *Aiery Vehicle*: But if they be not Masters of themselves in that state, they wil be fatally remanded back to their former prison in proceſſe of time, which is the most grosse death imaginable. But for the good and *virtuous souls*, that after many ages change their *Aerial Vehicle* for an *Ætherial one*, that is no death to them, but an higher ascent into life. And a man may aswell say of an Infant that has left the dark womb of his Mother, that this change of his is Death, as that a *Genius* dyes by leaving the grosse *Aire*, and emerging into that *Vehicle of Light*, which they ordinarily call *Ætherial*.

There may be a dangerous relapse out of the *Aerial Vehicle* into the *Terrestrial*, which is properly the death of the *Soul* that is thus

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retrograde;

retrograde. But for those that ever reach the *Ætherial state*, the periods of life there are infinite; and though they may have their *Periges* as well as *Apoge's*, yet these circuits being of so vast a Compass, and their *Perige's* so rare and short, and their return as certain to their former *Apsis*, as that of the *Celestial bodies*, and their *Ætherial* sense never leaving them in their lowest touches towards the *Earth*; it is manifest that they have arrived to the life that is justly called *Eternal*. Thus the body returns to the earth from which it was taken, the Spirit returns to the *heavens* from whence it descended, and the Soul or Genius returns to *God* that gave it.

CHAP.

CHAP. XVI.

How the Earth is consumed, and the bodies of the dead, and what becomes of the dust of those that are resolved into their first Principle; that the conflagration of the earth will prove fatal to the souls of the wicked men and Dæmons; what the cursed spirits and souls will suffer, and what be their thoughts that do groan in Sheol, when Minos judges them: Eugenius Theodidactus testimony of the Ayreal state, and five several Opinions more concerning their state after the conflagration, that the Sun being turned into darkness, and the Moon into blood, is no panick fear, but may be rationally suspected from the Records of History, and grounds of Natural Phylosophy, the said influence of this extinction upon man and beast, and all the Aireal Genii imprisoned within their several Atmospheres in our Vortex, that it will do little or no damage to the Æthereal Inhabitants, in reference to heat or warmth, nor will they find much want of his light, how they may pass out of one Vortex into another, by the privilege of their Ætherial Vehicles, without labour or toil, and be safe: that wicked souls and Dæmons will revive again, and that the earth and ayr will be inhabited by them.

I *Have thus enthroned my Genius in her Æthereal Vehicle, where she is a very magnificent thing,*

thing, full of Divine Love, Majesty, and Tranquility; and shall next consider the condition of the souls of men and Demons, after the earth is consumed, for naturally the earth perisheth, by water, or by fire; and this happeneth every seven thousand years, and to the Heavens every 36000 years, as Winter and Summer do in our ordinary year: *In undatio non secus quam Hyems, quam Aestas lege Mundi venit*: But for this *Ἰνδαισις*, it not being so famous, nor so frequently spoken of, nor so destructive, nor so likely to end the world as the other way, nor belonging so properly to my purpose, I shall let it pass: The general Prognostick is concerning fire now, not only of the Stoicks, as Zeno, Cleanthes, Chrysippus, Seneca, but of several also of different Sects, as Heraclitus, Epicurus, Cicero, Pliny, Aristocles, Numennius, &c.

Seneca sayes the stars will run and dash one against another, and so set all on fire, and consume the earth, and all bodies upon it; or in it, both living and dead: The destroying the *Æthereal* Region, is as foolish a fancy, as the sentencing of the Eele to be drown'd, because the matter of the *Æther* is too fine and subtil for fire to rage in, it being indeed nothing but a pure light or fire it self; and yet this *Æthereal* matter is infinitely the greatest portion of the world. Where-

Wherefore the world cannot be said properly to be lyable to the destruction of fire, from any natural causes, as *Lactantius*, *Irenæus*, and the *Stoicks* would have it; for fire is nothing but the motion of certain little Particles of matter, and there is no more motion at one time in the world, then at another, because one part of the matter cannot impress any agitation upon another, but it must loose so much it self: This hideous noyse therefore of the conflagration of the world must be restrained to the firing of the earth only, so far as it concerns us, for there is nothing else combustible in the Universe but the Earth, and other Planets, and what vapours and exhalations arise from them.

And the most certain and most destructive execution this fire will do, must be upon the *unrecovered souls of wicked men and Demons*: Those that are so deeply sunk and drown'd *as yereon*, that the very consistency of their Vehicles does imprison them within the confines of this thick caliginous ayr; these souls or spirits therefore that have so inextricably intangled themselves in the fate of this lower world, giving up all their senses to the momentary pleasures of the moyst luxurious Principle, which is the very seat

of death : These in the mystical *Phylosophy* of the *Rosie Crucians*, are the *Nymphs*, to whom though they allot a long *Series* of years, yet they do not exempt them from *Death* and *Fate*; and *Eugenius Theodidaëus* pronounces, that their life will be terminated with the conflagration of the world, for thus he intimates, Καὶ ὁ λόγος ὅλος ἡνίχθαι δοκεῖ τῷ Ἡσιόδῳ πρὸς τὴν νεκρώσιν, ὅπως καὶ συνεκλείπειν τοῖς ὕμνοις εἰκὶ ὅτι τὰς Νύμφας.

----- Αἱ τ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ περσεα ποίηνεϊα.

And indeed this young *Phylosopher* has pretty fancies, let us hear him in his Mother-Tongue, for thus he brings in *Minos* judging the dead : A little after his former verses in the fourteenth Chapter.

Now *Minos* after strict examination,
And justly informed by their accusation,
Contrudes them all unto the sad society,
Of such as are condemn'd for their impiety :
With them incessant torments do endure
A just infliction for their deeds impure :
But against such, he is incensed most,
Who whilst they liv'd did of their riches
boast ;

Whom

Whom dignity and stile swell'd with ostent,
Who in their proud hearts, could have been
content

To have had adoration ; he hates pride,
And doth such haughty insolence deride,
As short and momentary, because they know-
ing

Themselves unto their Marbles hourly
growing,

As being mortals ; yet in their great glory,
Think not their wealth & riches transitory ;
But all these splendours they have now laid
by,

Wealth, Gentry, Office, Place, and Dignity,
Naked, sad-lookt , perplext with grief ex-
tream,

Thinking what past in life-time a meer
dream ;

To behold which, I took exceeding pleasure,
And was indeed delighted above measure.

If any of them by chance I knew,
As private as I could, I neer him drew,
Demanded what before was his condition,
And whether, as the rest, swell'd with ambi-
tion :

About the door there was a throng of such,
By *Pluto's Ministers* offended much ;
Beaten and thrust together all about,
Who, as it seems, would gladly have got out;

To these he scarcely moving in a Gown,
 Which from his shoulders to his heels flow'd down,
 Of Scarlet, Gold, and divers colours mixt;
 Casting his head that way, on some he fixt
 An austere eye; such counting it a bliss,
 To whom he but vouchsaf't a hand to kiss;
 At which the others murmur'd, Minos then
 Setting himself upon his Throne agen,
 Some things most justly sentenc'd, there ap-
 pear'd

The Tyrant Cromwell evilly chear'd,
 Not knowing what excuses for to bring,
 Being accus'd for killing of the King:
 Hewet & Slingsby testates to that Conviction,
 And he now ready to be doom'd to infliction
 With other Traytors, who without repen-
 tance,
 Have had their Judgement read, and past
 Sentence.

From the Tribunal, we our course extend,
 Unto the place of torments, where (O friend)
 Infinite miseries at once appear,
 All which we freely might both see & hear;
 Together with the sound of stripes & blows,
 Loud ejaculations, shrieks, tears, passionate woes,
 Eccho'd from these wrapt in invisible flames,
 Wheels, Racks, Forks, Gibbets, to tell all their
 names,

Not possible. Here Cerberus besmears

His triple chaps in blood, ravens and tears.
The wretched souls; the fell *Chimæra* takes
Others in her sharp claws, and 'mongst them
makes
A fearful massacre, limb from limb dividing.
Not far from thence in a dark place abiding
Were Captives, *Tyrants*, and Bayliffs, of these
store,
And with them mingled both the rich and
poor :
These all together and alike tormented,
Who now too late have of their sins repent-
ed ;
And others of them, whom we beheld and
knew,
Who dy'd not long since, such themselves
withdrew ;
And as ashamed to be in torments seen,
In dark and obscure nooks their shadowes
skreen ;
Or if they doubtfully cast back their eyes,
Blushes are seen from their pale cheeks to
rise,
And only such themselves in darkness
shroud,
Who were in life most insolent and proud.
These objects having past, at length we
come
Unto the field call'd *Acherusium*.

No sooner there, but streight we hapt a-
mong
The *Demi-gods*, the *Heroes*, and a throng
Of several *Troops*. —

But let us take a more serious and distinct view of the condition of the *Genius*, after the conflagration of the earth; and here I meet with five several sorts of Opinions concerning it: *The first hold, that this unmerciful heat and fire will at last destroy and consume the soul as well as the body*: But this seems to me impossible, that any created Substance should utterly destroy another Substance, so as to reduce it to nothing: For no part of matter, acting the most furiously upon another part thereof, does effect that; it can only attenuate, dissipate, and disperse the parts, and make them invisible; but the substance of the *Soul* is indissipable and indiscerpible, and therefore remains entire, whatever becomes of the body or Vehicle. Thus *Virgil*.

Yet the *Bodies* when they die,
Are not cleer'd from all their misery;
They having not repented of their crimes,
Must now be punish'd for their mispent
times.

The second opinion is, *That after long and tedious tortures in these flames, the Soul by a special act of Omnipotency is annihilated*: But methinks, this is to put Providence too much to her shifts, as if God were so brought to a plunge in his creating a creature of it self immortal; that he must be fain to uncreate it again (*i. e.*) annihilate it: Besides, that that *Divine Nemesis* that lyes within the compass of *Phylosophy*, never supposes any such forcible eruption of the *Diety* into extraordinary effects, but that all things are brought about by a wise and infallible, or inevitable train of secondary causes, whether Natural, or free Agents. And saith the Poet;

Four things of Man there are, *Spirit, Soul,*
Ghost, Flesh,
These four, four places keep, and do possess
The *Earth* covers *Flesh*, the *Ghost* hovers o're
the *Grave*,
Orcus hath the *Soul*, *Stars* do the *Spirit* crave.

The third therefore, to avoid these absurdities, denies both absorption by fire and annihilation; but conceives, that tediousness and extremity of pain makes the *Soul* at last, of her self, shrink from all Commerce with Matter, the immediate principle of Union,

nion, which we call *vital congruity*, consisting of a certain modification of the body, or *Vehicle*, as well as of the *Soul*, which being spoiled and lost, and the Soul thereby quite loosened from all sympathy with body or matter, she becomes perfectly dead, and senseless to all things, and as they say, will so remain for ever. But this seems not so rational; for as *Plato* somewhere hath
 Ἐκαστον, ἔ ὅτιν ἐνέσχημα, ὅτιν ἔρενα τῷ ἔργῳ :
 Wherefore so many entire immaterial substances would be continued in being to all Eternity, to no end nor purpose, notwithstanding they may be made use of, and *Actuate* matter again as well as ever. And in another place he hath it :

———— But for their crimes
 They must be punish'd, & for mispent times
 Must tortures feel; some in the winds are
hung,
 Others to cleanse their spotted sins, are flung
 Into vast Gulphs, or purg'd by fire.

A fourth sort therefore of speculations there is, who conceive, that after this solution of the *Souls* or *Spirits* of wicked men, and from their *Vehicles*, that their pain is continued to them even in that separate state,
 they

they falling into an unquiet sleep, full of furious tormenting dreams, that act as fiercely upon their *Spirits*, as the external fire did upon their bodies. But others except against this Opinion as uncertain, *viz.* that the Soul can act when it has lost all vital union with the matter, which seems repugnant with that so Intimate and Essential aptitude it has to be united therewith; and the dreams of the Soul in the body, are not transacted without the help of the *Animal Spirits in the Brain*, they usually symbolizing with their temper: Whence they conclude, that there is no certain ground to establish this Opinion upon.

The Souls of the *wicked* will be tortured (saith the fifth) in the other state, with most cruel hatred of imaginary evil, and false suspicions, and most horrible phantasmes that then fall, and there are represented to them most sad things, sometimes of the Heavens falling upon their heads, sometimes of being consumed with violent flames, sometimes of being drowned in a Gulf, sometimes of being swallowed up into the Earth, sometimes of being changed into divers kinds of beasts, sometimes of being torn and devoured by ugly Monsters, sometimes of being carried abroad through Woods,
Seas,

Seas, Fire, Ayr, and through fearful places, wandring sometimes like *Souldiers upon the Sea*, and sometimes like strange birds, sometimes like *Maremen* and *Maremaids*, and upon the shore in divers shapes of men, beasts, and these we call *Satyres, Fauni, Silvani, Nereides Naiades Orcades, Dryades*, and *Diutulars* of Cities and Countreyes; and those that love the warmth of Families, and homely converse with men, *Lares Familiares*.

And these things happen to them after death, no otherwise then in this life; to those who are taken with a *phrensie*, and some other *melancholly* distemper, or to those who are affrighted with horrible things, seeing dreams, and are thereby tormented, as if these things did really happen to them, which truly are not real, but only species of them apprehended in imagination, even so do horrible representations of sins terrifie those souls after death, as if they were in a dream, and the guilt of wickedness drives them headlong through divers places, &c.

Now when the *Sun* is turned into darkness, and the *Moon* into blood, it will be very hideous, and intolerable to all the Inhabitants of the *Planets* in our *Vortex*, and poor mortals will be wearied with heavy languishments, both for want of the comfort of the usual

usual warmth of the *Sun*, whereby the bodies of men are recreated, and also by reason of his inability to ripen *the fruits of the soyle*; whence necessarily must follow, *Famine, Plagues, Sickneses*, and at length an utter devastation and destruction of both men and beasts; nor can these *Genii* scape free, but that the vital tye to their Vehicles, necessarily confining them to their several *Atmospheres*, they will be inevitably imprisoned in more then *Cimmerian darkness*; as the Poet saith.

Here people are that be *Cimmerian* nam'd,
Drown'd in perpetual darkness, it is fam'd,
Whom rising nor the setting *Sun* doth see,
But with perpetual night oppress'd be.

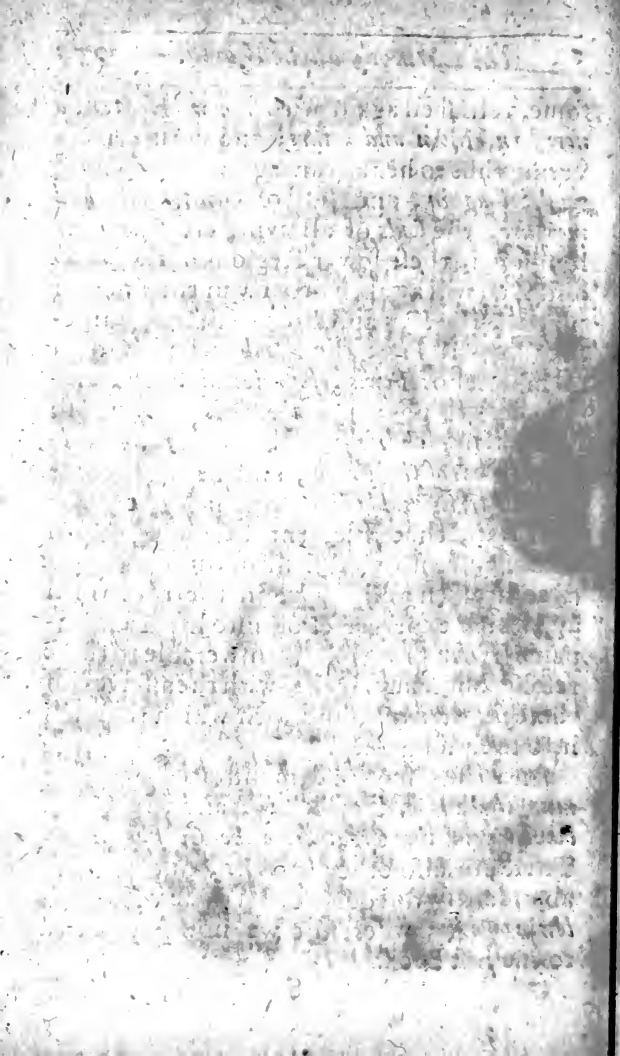
For the darkness of the *Sun* will turn the *Moon into blood*, and put out all the light of the *Stars* and *Earths*, and nothing but *Ice* and *Frosts*, and *flakes of Snow*, and thick mists, as palpable as that of *Egypt*, will possess the Regions of their habitation: But the *Genii* that have arrived to their *Æthereal Vehicle*, can turn themselves into a pure actual light when they please, their Region being a soft *milde light*, and but a change of pleasure, as it is to see the *Moon shine fair into a room* after the
the

the putting out of the Candle; and these *Æthereal Genii* being now safe, let us look down a little, for all the world is now in a flame; and when the fire has done due execution upon that unfortunate crew, and tedious and direful torture has wearied their afflicted *Ghosts* into an utter recess from all Matter, and thereby into a profound sleep or death, that though those *twinkling eyes of Heaven*, the *Stars*, might be compassionate Spectators, yet they cannot send out one ray of light to succour or visit the earth, their tender and remote beams not being able to pierce, much less to dissipate the clammy and stiff consistency of that long and *Fatal Night*.

Wherefore calling our mind off from so dismal a sight, let us place it upon a more hopeful object, and see what follows this Fate, after a long series of years, when not only the fury of the *fire* is utterly flaked, but that vast *Atmosphere* of smok and vapours, which was sent up during the time of the *Earth's Conflagration*, has returned back in copious showers of *Rain*, which will again make *Seas and Rivers*, will bind and consolidate the ground, and falling exceeding plentifully all over, make the soil pleasant and fruitful, and the *Ayr* cool and wholesome,

some, refreshed again with a *new Heaven, a new Sun, Moon and Stars*; and nature recovering thus to her advantage, and becoming *youthful again*, and full of *Genital salt and moisture*, the *souls* of all living creatures belonging to these lower Regions of the *Earth and Ayr*, will awaken orderly in their proper places, the *Seas and Rivers* will be again replenisht with *Fish*, the *Earth* will send forth all manner of *Fowls*, *four-footed beasts*, and creeping things; and the *souls of men* also shall then catch life from the more pure and *Balsanick parts of the Earth*, and be cloathed again in *terrestrial bodies*. And lastly, the *Aerial Genii*, that Element becoming again wholesome and vital, shall in due order and time, awaken and revive in the cool rorid ayr, which expergefaction into life, is accompanied with propensions answerable to those resolutions they made with themselves in those *fiery torments*, and with which they fell into their long sleep.

And thus have I demonstrated the *Harmony of the World*, *mans body*, and the *souls of both*, from the *Creation to the Conflagration*: There are also other *mysteries*, but we shall abundantly discourse of all these in the *following Books*; wherefore we now put an end to the first *Book*.



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THus have I Reader demonstrated the Harmony of the Heavens, and how the Spirits ascend and descend from Earth to Heaven, and from Heaven to Earth: The harmony of beams, and how Spirits and Souls slide down into the bodies; of the harmony of mans body; of the harmony of his Soul, with medicines fitted for the benefit of both: I have conducted the Soul into the place from whence it was conveyed and præ-existed, and now perhaps you do begin to bless your self: For is it possible (say you) that any bodily substance should inclose such mysteries as these? In this, my friend, you have your liberty, I value no mans censure, and therefore trouble not your self about it, for your Faith will add nothing to it, and your Incredulity cannot take any thing from it: This only you shall do, be pleased to give way to my sauciness; for I must tell you, I do not know that which I may call impossible: I am sure there are in Nature powers of all sorts, and answerable to all desires, and even those very powers are subject to us; and I have discoursed of them by way of objection, and answered my own Positions, for the better satisfaction of my Readers: I have discovered myself in arguing known truths,

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reserving the rest to myself, and those that shall deserve them, being freely willing to do good to my enemies, if I have any, and to the envious, following the example of Christ, the King, and the Bishops; for my soul fears God, honours the King, and loves the Bishops, and their forms of Government, hoping this little Book will be to them as I am, free from discord: But some not content, (because they never heard of what I have written) think this but my fancy and invention, and no practical truth; take notice of these Authors, Gentlemen, and they will testifie for me, viz. God, and these his created servants, Moses, Zoroaster, Pythagoras, Nollius, Alfid, Salmannazer, Epicharmus, Belen, Avicebron, Empedocles, Abraham, Cebes, Enoch, Ollo Puen, Euripides, Elias, Avicen, Plato, Avenrois, Xistius, Ezekiel, Trismigist, Herviscus, Lactantius, Euclid, Philo, Ireneus, Virgill, Clemens, Marcus Cicero, Tertullian, S. Ambrose, Plotinus, S. Austin, Bocatus, Theophrastus, Plotinus, Jamblicus, Proclus, Beda, Bothius, Psellus, Cardanus, Diodorus, Philostratus, Zamolxis, Origen, Georgius Venetu, Synesius, Severinus, Cornelius Agrippa, Paracelsus, Ryverius, Sennertus, Phroates, Jarchas, L. Verulam, D. Gregory, D. Flood, Doctor Barlow, Des Cartes, R. Lully, Fernelius, Sir Christopher Heydon, Ficinus,

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nus, Agricola, Mr. Hobbs, Mr. John Gadbury, Eugenius, and Mr. Vincent Wing, Dr. Brown, Mr. Collins, Mr. Moor, and many other Antient and Modern Writers, which would be too long to recite: I could prove all I have written to be true by ten thousand witnesses, and the Bible; but I am not bound to give any man so much satisfaction. Thus far I have been free to assist those that understand me, and it is more than I promised; I am in the humour to do my Native Country service, having seen Spain, Italy, Turkey, and Greece, and their learning; but folly in France is their highest wisdom, and I cannot find a discreetly moral man amongst them; and from thence we have nothing but fellows that roost here in England, to the prejudice of Trade, and imployment of our Natives; for several, as Mounſieur D. &c. and such Extortioners that creep among women for the sale of Silks and Taffaties, Ribands, Hats, &c. get great riches, to the ruine of the Englishmen: I know the King will observe how our Citizens are destroyed by them, his Sacred Majesty sees how they vend vile commodities, and cheat the poor people: Nay, they are the basest of Nations, and therefore not in our harmony, but I have set all into good order, in the Idea of the Law and Government; and to make Kingdomes happy, observe those maxims in my Fundamental Elements of Moral Phylosophy, Policy,

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licy, Government, and the Lawes.

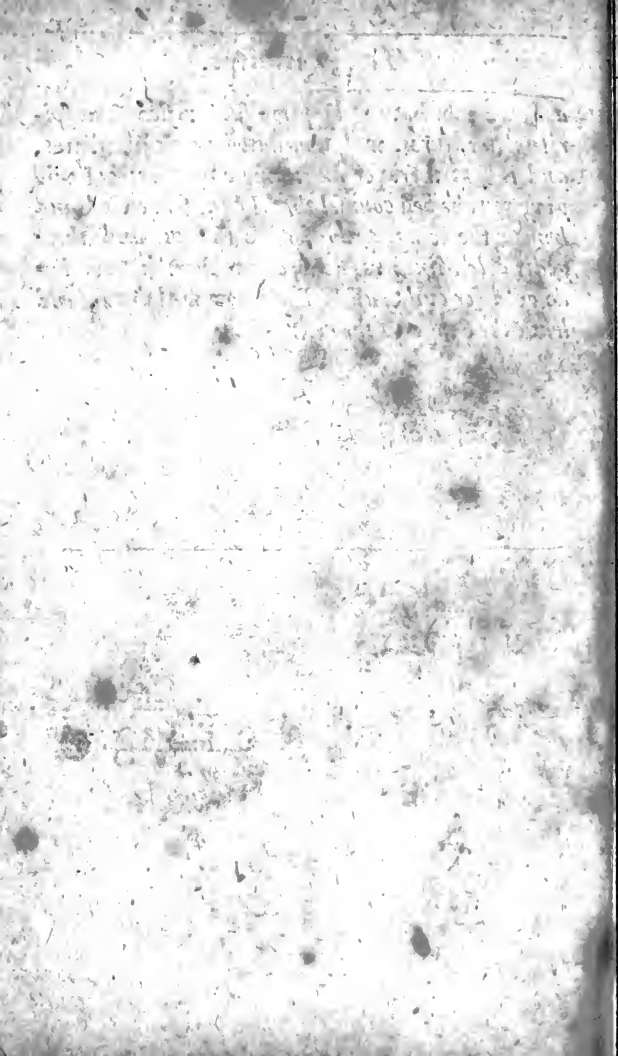
Many Errours the Compositer hath committed, but the Vertuosi and Litterati, have Apologized (for mine) and the Printers mistakes, which through hast, or other infirmities, were committed: So now let the cowardly counsels of under-wits, and Lilly, pass amongst Asses unregarded: God hath set all in Heaven and Earth into Harmony (except the Devil and Rebels) for there is a Harmony between Christ and King Charles, between the Angels in Heaven, and the Bishops in England; between the Saints in Heaven, and the Kings Loyal Subjects; for the King and Bishops command and teach the same Laws of God upon Earth, as God teaches his Saints, Angels, and them, from Heaven: I pray God direct us in this right way, to his glory.

I know the world will be ready to boy me out of countenance for this, because my years are few and green, I want their two Crutches, the pretended modern Sanctity, and that solemnity of the Beard, which makes up a Doctor: But Gentlemen, in the Physical part of this Book, let me advise you, if by what is here written you attain to any knowledge in Rosie Crucian Medicines, (by divine assistance) let me advise you, I say, not to attempt anything rashly. There is in the Rosie Crucian Records a memorable story of

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a Jew, who having by permission rifled some spiritual treasures, was translated in Solitudes, and is kept there for an example to others : I will give you the best counsel that I can, serve God, and honour the King, pray for the Bishops, and their godly able Ministers, do wrong to no man, &c. but do good for evil to all. I will now withdraw, and leave the Stage to the next Actor.

God save the King.

















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